

# 80 TOPICAL STUDY NOTES

DOMENIC MARBANIANG

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# ABILITY

Ability is the power of skill that one has to accomplish a job (1Chr.26:8). It is different from mere potential. Potential is raw power that needs to be tamed and tuned in order to become ability. For instance, every man has the potential to become a violinist. However, only the ones who follow the discipline of learning do become able violinists. Similarly, a seed has potential for fruitbearing, but only a tree has ability to bear fruit.

Ability includes skill, capacity, competence, proficiency, efficiency, and power.

## **Ability and Service**

1. Ability is the gift of God (Exo. 35:34; 1Pet.4:11)  
God doesn't require from us more than our ability (Lev.27:8; 1Pet.4:11)
2. God gives us responsibilities according to our ability (Matt.25:15)
3. We must be willing to serve according to our ability (Neh. 5:8)

## **Ability and Giving**

1. God gives us ability to amass wealth (Deut. 8:18; Eccl. 5:19)
2. We must give according to our ability (Acts 11:29; Ezra 2:69; 2Cor.8:12)
3. It is possible to stretch beyond ability in sacrificial giving (2Cor. 8:3)

## **Ability and Trials**

1. God gives us the ability to overcome trials (Rom. 8:37-39; Phil.4:12-13; 2Cor.12:9)

2. God will never test us more than we are able to (1Cor.10:13)
3. The Holy Spirit is along our side to help us in our weakness (Rom.8:26)

### **Ability Enhancement**

1. Ability and skill comes from God (Psa.18:33,34; 144:1; Dan.1:17)
2. To be men of great ability is laudable (1Chr.26:6)
3. Diligence and discipline combine to make one efficient and outstanding (Prov. 10:4; 12:24; 1Cor.9:24-27; 2Tim.2:3-6, 15)
4. Ability comes with patience, not with haste (Prov.21:5)

Sometimes God intervenes to help us with revelatory skills when we are at an impasse (Dan.9:22)

5. God, sometimes, imparts us abilities through the laying on of hands (2Tim.1:6)
6. We must pay attention to keep aflame and sharpen the use of our God-given abilities (Eccl.10:10; 2Tim.1:6)



# ADAM, THE LAST (CHRIST)

This is the title used for Jesus in 1Cor.15:45-47. As the Last Adam, Jesus is contrasted with the First Adam. A few contrasts are as follows:

1. The First Adam was not born of any sexual union; the Last Adam was not born of any sexual union.
2. The First Adam is called son of God (Luke 3:38); the Last Adam is the Son of God.
3. The First Adam brought sin into the world; the Last Adam put an end to sin.
4. The First Adam was made a living soul; the Last Adam was a life-giving Spirit.
5. The First Adam was the head of the sinful race; the Last Adam was the one in whom sin came to an end.

The related title of Jesus is Second Man. As the Last Adam, He is the end of the old sinful race; as the Second Man, He is the head of the new holy race, the Church of the Firstborn.

# ADOPTION

Adoption means "placing as son" and is an important theme in the story of man's redemption.

The word "teknon" means "child" and the word "huios" means "son". A son is one who is mature and is considered able to take over responsibility in the household.

There are at least five aspects of adoption:

**1. Right to be called the children (teknon) of God (John 1:12).** Those who receive Jesus into their life are granted the right to be called the children of God. In other words, all legal indictments against them are cancelled and they have a legal **position** as God's children. This is what Jesus procured for us on the cross.

**2. Spirit of adoption sent into hearts of believers (Romans 8:14, 15,16).** The Spirit bears witness with our spirit that we are the children (teknon) of God. Those who obey the leading of the Spirit are the sons (huios) of God.

**3. We are being conformed to the image of the Son (Romans 8:29).** Through the Spirit we are being transformed in conformity to the image of the Son (2 Corinthians 3:18). This refers to the **process** of spiritual growth into the likeness of Christ (Ephesians 4: 13,14).

**4. The manifestation of the sons of God (Romans 8:19-23).** This is also known as the "glorious liberty of the children (teknon) of God", "the redemption of our body", and "the revealing of the sons (huios) of God". This is **prospective** and will happen at the end of the age. At the coming of Christ, this mortal body will put on immortality and will be transformed into the likeness

of the body of Christ (Philippians 3:21; 1 John 3:2; 1 Corinthians 15:46-54)

**5. Rule with the rod of iron (Revelation 2:26-28).**

The one who overcomes will rule with Christ and have power over the nations in the coming Kingdom.

# ANGELS

Angels are immortal and celestial beings created by God (Rev. 19:10; 22:8-9; Col. 2:18; Lk. 20:34-36). They are called “ministering spirits” (Heb. 1:14). They are sexless and numerous (Lk. 20:34-35; Dan. 7:10; Heb. 12:22). There are various kinds of angels. The Cherubim are appointed in the Garden and in presence of God (Gen. 3:24; Ex. 25:22; Eze. 28:13,14). The Seraphim (or “the burning ones”) are seen as worshipping God in Isaiah 6:2,3. There are two Archangels, Michael, the captain of Warring Angels (Jude 1:9; Rev. 12:7) and Gabriel, the Messenger of God (Lk. 1:19; Dan. 8:16; 9:21). The angels are also known as “the elect angels” because of their position in the presence of God (1Tim. 5:21). They were those who remained faithful to God during the rebellion of Satan (who was an anointed cherub before his fall).

Angels possess wisdom (2Sam. 14:17; 1 Pet. 1:12), follow the orders of God (Psalm 103:20), stand before God in reverential worship (Neh. 9:6; Heb. 1:6), are meek (2Pet. 2:11), mighty (Ps. 103:20), and holy (Rev. 14:10). They are God’s servants and minister only according to the commandment of God (Heb. 1:14; Ps. 103:20). Humans are forbidden to venerate or worship angels (Col.2:8; Rev.22:8,9).

# ANOINTING

To anoint means to, literally, smear or rub (usually with oil). With regard to spiritual authority and enablement for service, anointing is from God. Anointing consecrates and empowers a person called by God for the service of God. Anointing proceeds from the sovereign choice of God. He anoints the ones that He elects and calls. In the Old Testament, God would command people to go and anoint others; however, the real anointing was by Him (cf. Psalms 89:20-23). In the New Testament, however, ceremonial anointing with oil for ecclesiastical offices is no longer needed. The church can lay hands upon and separate apostles and elders for service under the direction of the Holy Spirit, but the real anointing is by the Holy Spirit (Acts 13:2,3; 14:23; 20:28). Laying of hands is not an empty ritual; it does impart the spiritual gift necessary for service (2Timothy 1:6).

## **Difference between Cleansing and Anointing**

1. The blood was for cleansing of sins (Leviticus 4:25,26); anointing was for consecration to service (Exodus 30:30).
2. Cleansing with blood preceded anointing with oil for service (Leviticus 14:14,17).

## **Facts about Anointing**

1. Anointing by God preceded the ceremonial act of anointing (Samuel had to recognize the one whom God had already anointed) (1Samuel 16:6)
2. Anointing was a one-time event (A person didn't need to be anointed again and again)
3. Anointing consecrated a person to God, but it didn't guarantee personal holiness (people like Saul and David did fall into sin again and again)

4. Failure to be faithful to God did not invalidate the anointing (1Sam.24:6; Romans 11:29)
5. Failure to abide in God's salvation can lead to God's taking away the Holy Spirit (Psa.51:11; 1Sam.16:14)
6. The efficiency and power of the anointing comes from the presence of the Lord (Zech.4:12-14; Judges 16:20)

### **Anointing of Individuals for Service**

1. Anointing of Priest (Exo.30:30; 40:13-15)
2. Anointing of King (Psa.89:20-23; 1Sam.9:16; 1Kgs.1:34)
3. Anointing of Prophet (1Kgs.19:16)
4. Anointing of the Apostles (2Cor.1:21)

### **Anointing of Jesus (Isa.61:1; Acts 4:27)**

1. Anointing with the oil of gladness (Ps.45:7; Heb.1:9)
2. Anointing with the Holy Spirit and with Power (Acts 10:38)

### **Anointing of the Believer (1Pet.2:9)**

The Indwelling of the Holy Spirit (1John 2:20, 27-29)

### **Anointing in the Secular**

Cyrus was called God's anointed one (Isaiah 45:1).  
Secular authority is consecrated by God.

### **Other Usages:**

#### **Anointing for Healing**

1. Anointing with clay (only done once by Jesus). (John 9:6)
2. Anointing with oil (Mark 6:13; James 5:14)

#### **Anointing to Honor**

Mary anoints Jesus (John 11:2)

# ANXIETY

## **Anxiety is**

Worry about the seeming insecurities of life (Matt.6:25)

Insecurity about future (Matt.6:34)

Fear of the uncertain (Jer.17:8; Eze.12:18)

## **Anxiety causes**

Depression (Prov.12:25)

Desperation (Dan.2:3)

## **Solution**

Jesus taught us not to worry (Matt.6:25)

Worrying can solve not even the least of the problem  
(Luke 12:25,26)

We must not have an anxious mind (Luke 12:29,30)

We must believe that God takes care of us (Luke  
12:25,26; Matt.6:26-31)

We must pray with thanksgiving and speak to God  
instead of worrying and murmuring (Phil.4:6)

Divine peace and consolation is the answer to anxiety  
(Phil.4:7; Psalm 94:19)

# APOSTLE

*“And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers” (Ephesians 4:11)*

The apostle is a gift given by Jesus Christ to the Church. Apostleship is a calling. There is a belief that the office of apostleship discontinued with the 12 apostles. However, the Bible doesn't teach that.

## **The 12 Apostles**

The 12 apostles (with Mattias as the 12th in place of Judas) were foundational to the early Church. The Bible tells us that the Church is founded on the foundation of the apostles and prophets, Jesus Christ being the Chief Cornerstone. (Eph 2:20)

Therefore, faithfulness of the church was judged by their faithfulness to the apostles' doctrine. (Act 2:42; 2Pe 3:2; Jud 1:17).

The 12 apostles along with the elders (among whom was James, the brother of Jesus) at Jerusalem had authoritative position in all matters of doctrine pertaining to the Church universal (Acts 15:2,4,6,22).

Though Paul and Barnabas were apostles who were first sent from Antioch, where they returned and remained, they came to Jerusalem when the dissension arose.

When Philip preached in Samaria, it was the apostles from Jerusalem who came and established things there (See Acts 8).



### **Paul, Barnabas, Silas and others**

We read of Paul, Barnabas, and Silas are called prophets and teachers in Acts 13:1.

But, after the church had prayed for them and sent them according to the will of the Holy Spirit, they are referred to as apostles (Acts 14:4,14).

Paul makes it clear that an apostle is not ordained by any church. One cannot be ordained as an apostle. An apostle is Christ's gift to the Church (Eph.4:11; Gal.1:1).

He refers himself as an apostle many times and talks of himself as an apostle to the Gentiles (Rom.11:13). He also talks about the signs of an apostle (2Cor.12:12).

The fact that the 12 Apostles were with Jesus didn't give them supremacy over Paul. But, they perceived the grace that Christ had given to Paul. (Gal.2:6,7,9; Rom.1:5). The Church is not an organization with a hierarchical structure. We are not bound in one administrative structure; but, we are bound together in one Body, one Spirit, one Lord, one Faith, one Baptism, one God and Father of all (Eph.4:4-6). Jesus made it clear to His disciples that He wasn't interested in a human organization (Mark 9:38-40).

### **Who is an Apostle?**

An apostle is neither someone who claims by himself to be an apostle nor a title that someone can assume. It is a calling and the true apostle shall be known by their fruits (2Co 11:13-15).

How was Paul able to discern these as false apostles? Of course, by their fruits, their works. They were

“deceitful workers”.

In contrast, we see the work style of Paul as a true apostle:

*For our exhortation did not come from error or uncleanness, nor was it in deceit. But as we have been approved by God to be entrusted with the gospel, even so we speak, not as pleasing men, but God who tests our hearts. For neither at any time did we use flattering words, as you know, nor a cloak for covetousness—God is witness. Nor did we seek glory from men, either from you or from others, when we might have made demands as apostles of Christ. But we were gentle among you, just as a nursing mother cherishes her own children. So, affectionately longing for you, we were well pleased to impart to you not only the gospel of God, but also our own lives, because you had become dear to us. For you remember, brethren, our labor and toil; for laboring night and day, that we might not be a burden to any of you, we preached to you the gospel of God. You are witnesses, and God also, how devoutly and justly and blamelessly we behaved ourselves among you who believe. (1Thess 2:3-10)*

**1. An apostle is someone sent** (Gk. *apostolos*) by Jesus Christ, through the Holy Spirit to bear witness of Him (Matt 28:18ff; Acts 1:8; 13:1-3; Gal.1:16). In Paul and Barnabbas' case, the Holy Spirit asked the church to separate them to Him Paul and Barnabbas to the work that He had called them to. The calling and the anointing preceded their being separated and sent by the church. (Gal.1:15; Rom.1:1; 2Cor.1:21). The church was only instrumental in sending them away, with prayer, fasting, and laying on of hands, through the Holy Spirit. The church didn't ordain them as apostles; the Holy Spirit called them as such.

- 2. An apostle possesses apostolic authority** (Acts 5; 2Co 13:10).
- 3. An apostle preaches the Gospel with the demonstration of power** (2Co 12:12; 1Co 2:4,5; Heb 2:3,4).
- 4. An apostle lays, with the authority of Christ, the foundation of a church** through the expounding of the Gospel, the establishment of faith, doctrine, and order in the church (Eph 2:20; Act 15:41; Rom 15:20; 1Co 3:10,11; Heb 6:1-2). He may remain in a place for a very long time till the church there is fully established and till the Holy Spirit wishes him to move.
- 5. An apostle has the authority of a spiritual father** over those who have been established in faith through him. He is the one whom the church imitates. (1Co 4:15-16). In that area, he is more important than ten thousand instructors or teachers who come and go.
- 6. An apostle has concern for the local churches** (not one but many that he has founded) (2Co 11:28).
- 7. The apostle is known by his works.** His work is the seal of his apostleship (1Co 9:1,2; 2Co 3:1-3).
- 8. Apostles represent churches** for issues and needs that pertain to all churches (Acts 13:1-3; 14:27-28; 15:2,4,5,6)

# ATONEMENT

Atonement 'to cover' (Heb. Kaphar; Gk. Katallage) – Exchange, reconciliation, ransom, substitute, covering. (Jer. 18:23; Isa. 6:7; Psa. 32:1) involves:

***Propitiation*** 'removal of wrath' Rom. 3:25

***Expiation*** – 'removal of sins'

***Substitution*** (Isa. 53:5; 2Co. 5:21; 1Pe. 2:24)

***Redemption*** 'buy back by payment, release from bondage by paying a price' (Mt. 20:28; Rev. 5:9; Rev. 14:3,4; Gal. 3:13; Gal. 4:5; Tit. 2:14; 1Pe. 1:28)

***Reconciliation*** (2Co. 5:18,19; Rom. 5:10; Col. 1:21), 'removal of enmity', making peace.

**Through the atoning sacrifice of Jesus, we have received.**

Forgiveness of Sins (Eph. 1:7; Rev. 1:5; Jn. 5:24; Heb. 9:22-28)

Freedom from Sins (Rom. 6:14)

Deliverance from Death (2Co. 5:21; Jn. 11:26; Rom. 8:10,27)

Life Eternal (Tit. 1:2; Rom. 6:22)

Victorious Life (Rev. 7:14; Gal. 2:20; Rev. 12:11)

**The Choice of Christ as the Lamb of God**

It was not just because He was sinless; for, even the Father and the Holy Spirit are sinless.

1. It was because all things were created through Him (Jn.1:3); therefore, only through Him could all things also be redeemed (Eph.3:9; Col.1:16; Heb.1:2).

2. It was because He is the heir of all things (created for Him); therefore, He alone had the right to redeem all things (Heb.1:2,3).

3. It was because the old creation was through Him; therefore, it's end could also be through Him (1Cor.15:45; Jn.5:22)

4. It was because the old creation was through Him; therefore, the new creation could also be through Him. (Rev.21:5)

5. It is in Him that all things consist (Col.1:17); therefore, it is in Him that all things (in heaven and on earth, not below earth) can be reconciled and gathered together (Eph.1:10).

6. It is by the word of His power that all things are upheld (Heb.1:3; 2Pet.3:7); therefore, it is by the word of His power alone that all things can be preserved for immortality (Jude 1:1).

7. It is because Jesus is the only begotten Son of God; therefore, it is only through Him that humans can obtain adoption, the redemption of the body (Rom.8:15,23,28; Eph.1:5), and inheritance (Heb.9:15); so, that the only begotten Son of God could be the Firstborn among many brethren (Rom.8:29).

# AUTHORITY AND POWER

The Greek word for authority is *exousia* and the word for power is *dunamis*.

Authority and power go together. Authority is backed by power. Authority uses and releases power.

1. Jesus had authority over diseases; but, He healed by the power of God (Luke 5:17; Mark 5:30).
2. Power is tangible; authority is official (Mark 5:30; Acts 4:31)
3. One can be filled with power; but, authority is delegated (Acts 6:8)
4. Faith releases the power of God (Eph.1:17,18,19; Mark 5:30; 9:23)

However, power of authority in politics differs from power of authority in the church and elsewhere. There is no authority greater than God since there is no power greater than God's - He is the Supreme Almighty.

1. Political authority uses physical power and force to enforce the law and execute justice (Matt.20:25; Rom.13:3-6)
2. Church authority has been given spiritual power to battle against spiritual forces of wickedness, to flash God's light, and to exercise the discipline of godliness in the Church (Luke 9:1; 10:19; 2Cor.10:4; Eph.6:10ff; 2Pet.1:3; Eph.3:20).

# AUTHORITY OF AN APOSTLE

1. To appoint elders in the churches (Acts 14:23)
2. To address problems in a local church that the church is failing to handle (1Cor.1:10,11; Phil.4:1)
3. To execute discipline regarding moral issues in the church (Acts 5:1-11; 1Cor.4:21; 2Cor.13:10)
4. To authorize churches to execute discipline in the absence of the apostle (1Cor.5:3-5)
5. To answer doctrinal questions of a local church and to prescribe rules (1Cor.7:1,17; 8:1)
6. To charge the churches and individuals in office to do things important for the body of Christ (1Thess.5:27; 1Tim.1:3,18; 5:21; 2Tim.4:1,2)
7. To appoint and send trustworthy individuals to oversee local churches in a geographical area for growth, health, and proper order (Tit.1:5; 1Tim.3:1ff; Phil.2:19,25,29).
8. To give instructions for certain matters of contextual significance (the instructions are not universally applicable universally) (1Cor.7:12, 25).
9. To receive financial support for ministry (but, not to charge them more than is proper) (2Cor.11:8; Phil.4:15-18; 2Thess.3:8-9)
10. To instruct the churches regarding collection of offerings (1Cor.16:1,2).
11. To confront those who oppose the message of the Gospel (Acts 13:8-11; Tit.1:11)
12. To receive reports from churches established by the apostle (Phil.2:19; 1Cor.1:11; 5:1)
13. To receive and handle freewill contributions for all saints (Acts 4:35,37)
14. To be entrusted with funds for the saints who are in

need (2Cor.8:1-4, 19; 9:12,13).

15. To deal with leadership problems in the church  
(3Jn.1:9-10)



# AUTHORITY OF JESUS

1. He had all authority in heaven and on earth (Matt.28:18)
  - a. He always had it as God (John 17:5)
  - b. He had authority from God and gave it to His disciples (Matt.8:9-10)
  - c. After His resurrection, He was glorified and given all authority as the Second Man (Matt.28:18)
2. He had authority in teaching (Matt.7:29)
3. He had authority over demons and the powers of darkness (Mark 1:27)
4. He had authority over diseases (Matt.4:23)
5. He had authority to forgive sins (Matt.9:6)
6. He had authority over nature (Mark 4:39,41; 11:21)
7. He had authority over life and death
  - a. Over His life (John 5:24; 10:17,18)
  - b. To kill and to resurrect (Mark 10:28; Luk 7:14; 15; John 5:25)
  - c. To give eternal life (John 17:2)
8. Authority to execute judgment (John 5:27)

# AUTHORITY OF THE CHURCH

The Church has authority in Jesus Name

1. In doctrine - To preach the Gospel and uphold the truth of God (Matt.28:18-20; 1Tim.3:15)
2. On earth and in heaven - to bind and to loose (Matt.18:18)
3. Over diseases and death - To heal the sick, cleanse the lepers, raise the dead (Matt.10:8)
4. Over demons (serpents and scorpions) - To tread over them and to cast them out (Luke10:19)
5. Over nature and situations (mountains, trees, creatures) (Mark 11:23; Matt.21:20; Mark 16:18)
6. To pray and receive (John 15:16; 16:24,26)
  - a. To pray for the people of God for their protection and for spiritual victories (Eph.6:18; 2Thess.3:1; Heb.13:18)
  - b. To pray for all men (1Tim.2:1)
  - c. To pray for political rulers and change political history (1Tim.2:2)
  - d. To pray to receive what they need from God's resources provided for them
7. To forgive or retain sins of people against them (John 20:23)
8. To rule and appoint and serve each other in submission, love, and humility (Matt.20:25,26; Tit.1:5)
9. For discipline in the Church (1Cor.5:4,5,11; 4:21)
10. For the execution of God-given responsibilities in the world (Mark 13:34)
11. God-given authority in the Church must be honored (Heb.13:7,17; Jude 1:8)
12. Church authority is pastoral, servant-minded, and ruled by love (1Pet.5:2,3,4).

God will entrust more authority in the age to come to the one who is faithful to fruitfully use all the authority given to him/her here on earth today (Luke 19:17)

# AUTHORITY OF THE DEVIL

The devil has also some authority (*exousia*) in this world (Acts 26:18). There are authorities and rulers of darkness in the heavenly places (Eph.6:12), against whom the Church is engaged in a battle. The authority of the devil is called "power of darkness" (Col.1:13).

These evil authorities have been disarmed by Jesus; so, they have no power over the church. (Col.2:15; Matt.16:18). The child of God is delivered from the authority of the devil and from the kingdom of darkness and is transferred to the Kingdom of Jesus Christ (Acts 26:18; Col.1:13). He is a citizen of heaven and is protected by the forces of heaven (Phil.3:20; Psalms.91:11; Hebrews.1:14). The devil has no authority over the believer (1John 5:18).

However, the world still lies under the wicked one (1John 5:19)

The devil is called the Prince of the power (*exousia*) of the air, the spirit that now works among the disobedient (Eph.2:2; Job 2:2)

He is called the god of this world or age (2Cor.4:4)

His workings are known as the mystery of iniquity (2Thess.2:7)

The devil will give great power and authority to the Anti-Christ during the 7-year Great Tribulation (Rev.13:2) (He tried to approach Jesus too, but failed (Luke 4:6,7).

But, Jesus will bring the devil and his powers to an end (Rev.17:13,14; 19:20; 20:10).

Sometimes, God allows the devil to oppress His servants; but, God controls the whole event and protects His servants (Job 2:6; 2Cor.12:7; 1John 5:18; 1Pet.1:5; 5:8,9; James 4:7)

# BAPTISM

Baptism literally means "immersion" and "submersion". The picture usually is of a vessel immersed in water to clean it thoroughly.

## **5 Kinds of Baptisms**

1. Baptism of Repentance (Mark 1:4; Acts 19:4)
2. Baptism of Regeneration, Resurrection, or New Life (Rom.6:4; Col.2:12; 1Pet.3:21)
3. Baptism of Suffering, Death, and Resurrection of Jesus (Luke 12:5)
4. Baptism of the Holy Spirit (Mark 1:8; Acts 1:5)
5. Baptism of Fire (Matt.3:11, i.e. judgment, Luke 3:17)

## **4 Dispensations of Baptism**

1. The Age of Human Government - Noah and his family were baptized into a covenant of the promise of life (1Pet.3:21; Gen.9:13-16)
2. The Age of Law - The children of Israel were baptized into Moses (1Cor.10:2)
3. The Time of John - People were baptized into John's baptism (Acts 19:3)
4. The Age of the Church - Believers are baptized into Christ (Rom.6:3; 1Cor.12:13; Gal.3:27)

## **3 Baptizers**

1. John the Baptist baptized with the baptism of repentance (Matt.3:1,2; Mark 1:4)
2. The Spirit baptizes us into Christ (1Cor.12:13)
3. Jesus baptizes us with the Holy Spirit (Matt.3:11; Acts 1:5)

# BAPTISM (WATER)

Baptism literally means "immersion" and "submersion". The picture usually is of a vessel immersed in water to clean it thoroughly. In the New Testament, water baptism is an important step to discipleship. Belief in Jesus Christ and baptism go hand in hand. While faith is related to believing in the heart, baptism is associated with our public confession of that faith (Rom. 10:10; Matt. 3:6; 1Pet.3:21). Jesus instituted baptism as the ordinance of initiation into discipleship. Anyone who wishes to publicly confess and accept Jesus Christ as his/her Savior and Lord and declare that he/she is disciple of Jesus Christ partakes of baptism.

## **Baptism means:**

1. According to Romans 6. **Identifying with the death, burial, and resurrection of Jesus Christ.** When one goes under water, it shows he/she is dead to his/her old life of sin. When one comes out of water, it shows a new life in Jesus Christ (Rom. 6:3; Col.2:12).
2. According to Matthew 28:19ff. **Initiation into discipleship.** "making disciples.. baptising them.."
3. According to Mark 16:16. **It goes along with faith in Jesus Christ.** All who believe in Him take water baptism.

## **Baptism entails:**

1. Obedience to Faith
2. Obedience to Counsel of God (Luke 7:30)

**Mode of Baptism:** Immersion in water. Symbolizes death, burial, and resurrection. The word "baptizo" in Greek itself means washing by immersion.

**Formula:** In the name of the Father, Son, and Holy Spirit. "In the Name of Jesus" has been used in the New Testament to distinguish the baptism of Jesus from other baptisms (e.g. Jewish proselytisms and John's baptism).

**Recipient:** All who believe (anyone who can believe can be baptised). But, baptism before belief is not baptism (for example, an infant doesn't know what belief is or baptism is). (Mark 16:16). Even those who had taken the baptism of John had to be rebaptized in the Name of Jesus (Acts 19:3-5).

**New Testament Baptism is an Antitype of:**

1. The salvation of Noah and his family in the ark during the flood (1Pet. 3:21)
2. The Israelites passing through the Red Sea after being delivered from Egypt (1Cor. 10:1,2)

**What Baptism Accomplishes**

1. Death to sin and death (Rom.6:8-11)
2. Rising up to newness of life (Rom. 6:4)
3. Putting on Christ (Gal.3:27)
4. Answer of a good conscience (1Pet.3:21)



# BIBLE

The Bible is a Book of 66 books written by various divinely led authors at different geographical location at different times in history (Heb.1:1). It is made up of the Old Testament and the New Testament. The OT has 39 books and the NT has 27 books. It's easy to remember the number by means of this mnemonic: if we understand that the word "Old" and "New" both have 3 letters, and the word "Testament" has 9 letters; so, OT=3,9=39; NT=3x9=27.

The Bible is God's Book of instruction for salvation through the faith of Jesus Christ (2Tim.3:15). It was written by holy men of God who were moved by the prophetic anointing of the Holy Spirit (Heb.1:1; 2Pet.1:20,21). It is, therefore, called the inspired Word of God (2Tim.3:16). The Bible cannot be understood in a worldly manner. The instruction of salvation is communicated to us through the Holy Spirit (1Cor. 2:10-16). Therefore, an unspiritual person can neither understand nor appreciate spiritual things. The Bible is the only infallible guide of divine instruction for man (Rev. 22:6).

The Bible or Scriptures testify about Jesus Christ (Jn. 5:29; Gal.3:8); therefore, it is said that "the testimony of Jesus is the spirit of prophecy" (Rev.19:10). The believer is called to read and study the Scriptures (Ps.1:2). The Bible warns against Scripture twisting and against adding to or subtracting from the Scriptures (2Pet.3:16; Rev.22:18,19).

## **Notes from Outline of Theology**

### **The Purpose of Writing (Woodrow Kroll)**

1. Precision: The Bible records the exact words in which God wanted to communicate with us.
2. Propagation: The written word spreads the message.
3. Preservation: The words are preserved in writing.

**Verbal, Plenary Inspiration:** Both divine and human elements are present in the production of Scripture. The entire text of Scripture, including the very words, are a product of the mind of God expressed in human terms and conditions.

2Ti. 3:16 (*Theopneustos*): God-breathed.

The personality of the writers was involved. The writers were Spirit-borne, led, moved (Phero) (2Pe. 1:21)

The inspiration is verbal; i.e., it extends to the words and not just the ideas.

The inspiration is plenary; i.e., full –"All scripture..." equally.

**Infallibility:** It is open to verification and falsification and is entirely perfect in its communication of the revealed Truth.

**Inerrancy:** It contains no errors. Complete Inerrancy: The Bible is fully true in all it teaches or affirms. Other Views: Limited Inerrancy: Inerrant in salvific doctrines; Teleological Inerrancy: Inerrant in accomplishing its purpose of reconciling man to God; Irrelevancy: The doctrine is irrelevant; the spirit or purpose of Bible should be considered.

The Bible is eternal and complete.

**Canon:** Lit. measuring rod, rule. Canonicity, canonical,

canonize.

This word is derived from a Hebrew and Greek word denoting a reed or cane. Hence it means something straight, or something to keep straight; and hence also a rule, or something ruled or measured. It came to be applied to the Scriptures, to denote that they contained the authoritative rule of faith and practice, the standard of doctrine and duty. (Easton's Bible Dictionary).

### **5-fold Criteria:**

**Authorship.** The author of the book must have been a Prophet, Apostle, Holy Man.

**Local Church Acceptance.** It should have been accepted by the local churches.

**Recognition by Church Fathers.** The book must have been recognized and quoted by the Church Fathers.

**Subject matter.** The subject matter of the book must conform to Sound Doctrine.

It should be **Personally edifying.**

The OT canon is accepted as accepted by Christ and the apostles. The NT canon is accepted on the basis of apostolic authorship and recognition of the same by Church Fathers.

During the 3rd Council of Carthage (AD. 397) 27 NT Books were declared canonical. St. Athanasius (AD 297-373) in his 39th Paschal letter (AD 367), listed the books of the NT as we know them.

### **Symbols of it used in the Bible**

1. Sword (Heb. 4:12) 2. Hammer (Jer. 23:29) 3. Seed (1Pe. 1:23) 4. Mirror (Jas. 1:23-25) 5. Fire (Jer. 23:29; Jer. 20:9) 6. Lamp (Psa. 119:105) 7. Food (1Pe. 2:2) 8. Water (Eph. 5:25-27) 9. Milk (1Pe. 2:2) 10. Meat (Heb. 5:12) 11. Bread (Mt. 4:4) 12. Silver (Psa. 12:6)

### Other Names

The Lord's Book (Isa. 34:16); The Book of Truth (Dan. 10:21); Scriptures (Jn. 10:35; Mt. 21:42); Holy Scriptures (Rom. 1:2); Sacred Books (Dan. 9:2; Heb. 10:7); The Oracles of God (Rom. 3:2); The Word of God (Heb. 4:12); The Living Oracles of God (Acts 7:38).

The Bible has Authority over: Human Wisdom, The Church, Our Experience, The Christian.

Anyone reading the New Testament will immediately be able to observe a few distinctive things:

**1. Variety.** There is a great variety of styles by different authors. It is not just the perspective of one person. We find here the united testimony of several authors from various backgrounds and perspectives, doctors, government officials, theologians, and fishermen. Yet, they all share the same faith.

**2. Sincerity.** Not only the tone and the appeal is sincere, but the testimonies of life are also outstandingly genuine. Luke writes about the life of Paul and Peter also mentions him. Then, Paul himself speaks a few times about how he came to know Christ, about the spiritual revelation, about the presence and power of Christ through the Holy Spirit. What a testimony! What a sacrifice! Would anyone, and such intellectuals as Paul and Luke, dare to forsake everything to live such lives unless they were really encountered by God? Every word they spoke bore marks of sincerity. The words themselves prove them.

**3. Unity.** There is one uniting theme throughout the New Testament, the Gospel of the Cross of Jesus Christ and His resurrection from the dead. "Christ died" was not just a secular phenomenon; it was a divine

rendezvous. “Christ rose again” was the pinpoint where all history blended with the reality of the final purpose of God. The death of Christ puts an end to the Old Covenant; the resurrection of Christ liberates us into the new world of righteousness, peace, and joy in the Holy Spirit. They all look back at the cross and draw their energy from it.

**4. Certainty.** All the Biblical writers are fully convinced of the truth they proclaim. We may have doubts about it today; but, they had seen Christ, touched Him, and gazed at Him intently (1John 1:1). There was no mistake about this. The hundreds of these believers, and in no way behind in intelligence and sensibility, were completely assured of the revelation of God in Jesus Christ. Faith was rock-certain.

**5. Cogency.** The proclamation of the New Testament is consistent and clear. The Gospels, the Book of Acts, the Epistles, and Revelation all evince unity, intelligibility, credibility, and strong proofs for the points being made. Luke refers to Christ’s testimony as grounded on many irrefutable proofs. Christ’s teaching is rational against the superstitious and false interpretations of the religious leaders of the time. Paul’s writings are not only full of experiential proofs but also attestations from the Old Testament and use of rational interpretation. Cogency is woven into the very fabric of Scripture.

**6. Practicality.** The Bible never just theorizes or gives out hypotheses or speculative formulations. It calls us to belief and action in conformity to the Truth it proclaims. It calls us to not just sit and immerse in some philosophical or metaphysical meditation. It calls us to a living faith in Jesus Christ. For instance, in Mark 16:17 Jesus says that they who believe will have these signs following: “In my name shall they cast out devils; they shall speak with new tongues; they shall take up

serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.” Of course, that doesn’t mean that believers can now go and play with serpents and drink poison; for that would be falling into the kind of temptation that the devil brought to Jesus, the temptation that tries to use God at one’s whim. But, it means that the believer has a faith that is not without substance. It is not a castle in the air. It is not made of “such stuff that dreams are made of”. Faith is the substance (Hebrews 11:1). This is the living faith that the Bible calls us to and that will be manifest in the lives of believers. Every promise of the Scripture is true. And, so if anyone believes the words and acts according to them in sincerity and purity of heart, he/she will experience the presence and power of God in his/her own very practical day to day life. If this is not so, the boldness of the Scriptural calling is annulled. But, it is so that while there are many theories and goals in the world that people fantastically strive at (every time, the goal only appears farther), the Bible calls to a simple faith in Jesus Christ by which one can receive every promise given for the believer therein, in reality and without any speck of doubt.

And, these are what zoom out of the Bible when we read it. It is impossible to cast it aside saying that all of them were either deluded or were imposters or were misled. No one can challenge their experiences, none can accuse them of falsehood or of credulity. Their words prove their sanity, their credibility, and their sincerity which is also repeatedly attested by testimonies by others. One cannot read the New Testament, and at the same time keep doubting it. The Scripture is self-evident.

# BLOOD OF JESUS

It is the blood of the new covenant (Heb.10:29)

It is the blood that raised Jesus from the dead, because His life cannot end (Heb.13:20; 7:16)

It is the blood that is all-sufficient forever (Heb.9:25-28)

## **The Power of the Blood of Jesus**

1. To cleanse us of all sin (1Jn.1:7; Rev.1:5)
2. To cleanse our conscience of dead works (Heb.9:14; 1Jn.3:19)
3. To justify (Rom.5:9; 8:1)
4. To redeem (Eph.1:7; Heb.9:12; Rev.5:9; 1Pet.1:18,19; 1Cor.1:20)
5. To sanctify, set apart, as holy for the Master's use (Heb.13:12; 10:29)
6. To make peace (Col.1:20; Eph.2:13)
7. To give eternal life (Jn.6:53,54,63)
8. Boldness to enter the Holiest (Heb.10:19)
9. To protect (Exo.12:13)
10. To overcome the devil (Rev.12:11)

# BOREDOM

Boredom is the sense of a drudgeful passage of time. It is the sense of monotony, humdrum, and tedium associated with the sluggish passage of time.

(Read Gen.29:20)

## **Characteristics of Boredom**

1. Lack of challenge
2. Lack of pleasure
3. Lack of excitement
4. Lack of joy
5. Lack of satisfaction
6. Lack of motivation
7. Lack of a sense of mobility - Time seems to move very slow.

## **Boredom is**

1. The symptom of a devalued existence (Eccl.2:17)
2. The symptom of a disengaged existence (1Thess.5:14; 2Thess.3:6,11).
3. The sense of wearisomeness and vexation of spirit (Eccl.2:17)
4. Connected with the sense of emptiness and meaninglessness. (Eccl.2:22,23)

## **Sources of Boredom**

1. Separation from the presence of the Lord where there is fullness of joy (Ps.16:11)
2. Quenching of the Spirit or Lack of the Spirit (Jude 1:19; 1Thess.5:19)
3. Unwillingness to rejoice in the Lord always (Phil.4:4)
4. Unwillingness to constantly pray (1Thess.5:17)



5. Unwillingness to be thankful in every thing  
(1Thess.5:18)
6. Unwillingness to meditate on the Word of God  
(Psa.1:2)
6. Craving after sensual pleasures or sensual excitement  
(Num.11:6)
7. Craving for something new and strange always (Acts  
17:21; Prov.5:3)

### **Overcoming Boredom**

1. Refusing to be bored by committed to rejoice in the  
Lord always (Ps.9:2; 31:7; Isa.61:10)
2. Redeeming every moment of time to glorify God  
(Eph.5:16; Col.4:5)
3. Disciplining self to study, meditate, intercede, and  
minister (2Tim.4:2,5; 1Thess.5:17; 1Tim.4:13,14,15)
4. Avoiding the craving for some strange and new  
experience that is not granted by God. (Num 11:6;  
2Tim.2:22)
5. Worshipping God in private and corporate worship  
(Col.3:16; Eph.5:19,20)

# CHASTENING

Chastening refers to the constructive corrective measures that God takes towards His children for their good. When we err and are hardened towards sin, God chastens us in order to correct us and lead us in the truth.

## **A. Why Does God Chasten?**

- Because He deals with us as His sons. (Heb.12:7)
- Because He loves us. (Rev.3:19; Heb.12:6)
- Because He wants to build us up. (2Cor.13:10)

## **B. Ways of Chastening**

Rod and Rebuke (Proverbs 29:15)

### **Rebuke**

- Through His servants (Psalm 141:5; 1Tim.5:20; 2Tim.4:2; Titus 1:13; 2:15)
- Through His Word (2 Tim. 3:16)

### **Rod**

#### ***External:***

- With the rod of men and with the blows of the sons of men (2 Samuel 7:14; Hosea 10:10)
- Sword, Famine, Pestilence (national) (2 Samuel 24:13; 2Chr. 20:9; Jer.11:22; 14:12,13; 15:2; 21:9; 24:10; 27:8,13; 29:17,18; 32:36; 34:17; 38:2; 42:17,22; 44:13; Eze. 6:11,12; 12:16)
- Infirmity, Sickness (1Cor. 11:30, 32; James 5:14-16)

***Internal:*** Inner agony and sensing the displeasure of God and God's silence towards our prayers (guilt, lack of peace, etc) (Psalm 6:1-3, 6; 38:1ff.; Eph. 4:30; 1Pet. 3:7)

## **C. Our Response to Chastening**

- Repent from our sins

- Humble ourselves
- Turn completely to God
- Surrender to His will
- Obey what He commands

# CHOICES

Life is made up of choices.

Man has been given the freedom to choose.

One may not be able to choose circumstances, but he can choose how to respond to those circumstances (Matt.25:26,27)

God will judge us according to our works, that is according to the choices we have made in life (Rev.20:12)

Choices involve acceptance and rejection; acceptance of good and rejection of evil. Those who choose good receive favor, but those who choose evil invite trouble (Pro.11:27).

## **Some Important Choices to Make**

The Bible is filled with guidance regarding what to choose and what to avoid. Following are few of them:

Choose the Narrow Gate (Matt.7:13)

Choose Life (Deut 30:19)

Choose Blessing (Deut 30:19)

Choose Right Attitude (Gen.4:6-8)

Choose to Serve God (Josh 24:15-22)

Choose the Word of God (Psa.119:30,111,173)

Choose the Fear of God (Prov.1:29)

Choose Wisdom (Prov.8:36)

Choose What Pleases God (Isa.56:4)

Choose the Kingdom and God's Righteousness (Matt.6:33)

Choose to Spend Time with Jesus (Lk.10:42)

Choose the Virtues (Phil.4:8)

## **Significant Choices in the Bible**

### *Good Choices*

Joseph chose to honor God in temptation (Gen.39:9)

Job chose to glorify God in his sufferings (Job 1:20,21)

Ruth chose to be with Naomi her mother-in-law and take care of her (Ruth 1:16)

David chose to encourage self in trouble (1Sam.30:6)

Daniel chose to keep himself pure from the world when away from his own people (Dan.1:8)

Paul chose to know Christ and considered everything else garbage (Phil.3:8)

### *Bad Choices*

Adam and Eve chose the forbidden fruit (Gen.3)

Cain chose to kill Abel (Gen.4:6-8)

Israelites chose to murmur (Num.16:41)

Solomon chose to follow his wives' religions (1Kgs.11:1-4)

Judas chose to betray Jesus (Matt.26:14-16)

# CHOIR

The choir of Solomon's Temple was massive, elegant, very professional, dedicated, and provided strong leadership in worship through composing songs, music (various tunes as mentioned in the titles of the psalms). (2Chr.5:12; 1Chr.23:3; 1Chr.25:7), and leading the worship. It is understood that there were a total of 288 singers and 4000 musicians, each divided into 12 courses; so that, for each course there would be 12 singers and 160 accompanying musicians.

In the New Testament, a massive temple-format is not seen. However, the worship service is commanded to be an ordered event, not a disordered one (1Cor.14:33). In massive events, the role of a choir to lead the Church in worship cannot be disregarded as God doesn't see the choir as disruptive of His glory but only glorifying Him (2Chr.5:13,14). Every act of worship must be done to strengthen the church (1Cor.14:26).

## **Some Qualifications of the Choir**

1. They should have the calling and anointing for worship (Acts 6:3; 1Chronicles 25). Unless they have the calling, they cannot have dedication for service.
2. They should be obedient to the Choir leader (1Chr.25:6)
3. They must be submissive to the Church authority (1Chr.25:6)
4. They must be trained and skillful in singing and/or in playing different instruments (1Chr.25:7)
5. They must be instructed in the songs of the Lord (not attracted by worldly music) (1Chr.25:7).
6. They must be dedicated to the service of the House of the Lord (1Chr. 25:6). When it comes to Church

ministry, availability is important and signifies dedication (1Chr.9:33).

7. They should be full of joy and enthusiasm (1Chr.15:16).

8. They should have discipline in dress, posture, and order (2Chr.5:12)

9. They can be both male and female together (Ezra 2:65)

10. They must be filled with the Spirit of God (Eph. 5:18,19).

11. They should sing with grace in heart (Col.3:16).

12. The musicians and the singers must play and sing in harmony (2Chr.5:13)

13. The singing and playing must strengthen worship, not disturb it (2Chr.29:28)

# CHURCH

The English word “church” comes from the Greek *Kyriakon* meaning “of the Lord”. The term used in the New Testament, however, is *ekklesia* (formed of *ek*, “out”, and *kaleo*, “called”), meaning the “called out”. Peter refers to the church as not a building made up of bricks or stones, not as a place or a physical structure, but as a people who are “called out” of darkness into God’s marvelous light.

The church is the **community** of the disciples of the Lord Jesus Christ. She is also known as the Lamb’s wife (Rev. 21:9; Eph. 5:25-27; Rev. 19:7), the **body** of Christ (1Cor.12:27), and the **temple** of God (1Pet.2:5,6; Eph.2:21,22; 1Cor.3:16,17). The church is the **household** of God, His **family**; therefore, there must be unity, cooperation, edification, and productivity in it (Eph. 2:19; 1Cor.1:10; Jn.13:35; Gal.6:1,2). The church is “built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone” (Eph.2:20). Therefore, apostolic doctrine and prophetic edification are foundational to the church (Acts 2:42; 15:32). The church is a **fellowship** of fellow-believers. Therefore, Christians are commanded not to forsake assembling together ( Heb.10:25). The church is God's field and God's building (1Cor.3:9).

The church is both **universal** and **local**: i.e. it is the general assembly of all born-again believers all over the earth and in heaven (Heb.12:24); but, it is also local in the sense that believers in a particular place are one family - in that sense we talk about the church and the churches (Acts 9:31).



The church was **a mystery** hidden in the Old Testament period (Eph.1:9,10); but, manifested in the world today. It is the mystery of the body of Christ, that there is no Jew nor Gentile, male nor female, slave nor free in Christ (Eph.2:14,15,16; Gal.3:8), and that in Christ God reconciles the world to Himself and gathers all things together both in heaven and on earth (2Cor.5:19; Eph.1:9,10).

### **A Few More Names**

**1. Church of God** (Acts 20:28; 1Cor.1:2). The church belongs to God the Father.

**2. Church of the Firstborn** (Heb.12:23). The children of God that bear the image of the Second Man, the Heavenly one (1Cor.15:47,48; 1Pet.1:3). Before His resurrection, Jesus was always referred to as the "only begotten Son"; but, after the resurrection, He is the Firstborn among many brethren (Col.1:15,18).

The Church is not an organization, but a living body, an organism (1Pet.2:4). It is not a man-made ecumenical organization with a hierarchical structure. We are not bound in one administrative structure; but, we are bound together in one body, one Spirit, one Lord, one faith, one baptism, one God and Father of all (Eph.4:4-6). Jesus made it clear to His disciples that He wasn't interested in a human organization (Mark 9:38-40). However, this doesn't mean that there is no authority structure in the local church or in the church universal. (Heb.13:7,17; Acts 14:23; 20:28; 1Pet.5:2,3,4; Jude 1:8).

The Lord Jesus Christ appoints apostles, prophets, evangelists, teachers, and pastors for the care and edification of the church (Eph. 4:11-12). The Holy Spirit gifts individuals with the gifts of the Holy Spirit

for the edification of the church (1Cor.12). The church is called to proclaim the Gospel of Jesus Christ to every nation, to make disciples out of them and teach them the teachings of Jesus Christ (Matt. 28:19-20). This proclamation is accompanied with signs and wonders that the Lord works to confirm His Word (Mk. 16:20; Heb.2:4).

**The two ordinances** of the church are water baptism (Matt.28:19) and the Lord's Table (1Cor.11:23-29).

Jesus Christ will return to this earth for His church. Then, the dead in Christ will first rise up and those who are alive will be caught up to Him in the clouds to be with Him forever (1Thess.4:16,17).

In 1 Peter 2:9, the church is referred to as

**1. A Chosen Generation.** This is in contrast to the Adamic generation that is considered to be crooked and perverse (Phil. 2:15). This generation is born not of the will of flesh but of the will of God. The church is an assembly of "born again" believers. She is a generation that is handpicked of God as a special treasure of His own. They have been chosen in Christ before the foundation of the world (Eph.1:4).

**2. A Royal Priesthood.** The church is not a religious system of priesthood, laymen, and priestcraft. Every believer in the Body of Christ is a priest unto God. The priesthood of believers is royal, coming from the heritage of Jesus Christ, who descended from David, of the tribe of Judah. It is Melchizedekian; not, Aaronic. The priests bear royal authority of the Kingdom of God.

**3. A Holy Nation.** The church is sanctified by the faith of the Gospel, by the blood of Jesus Christ, and by the Holy Spirit. She belongs to God and is set apart and separated from the world by the Cross of Jesus Christ.

It is a Nation made up of people who come out of many nations.

**4. A Peculiar People.** The church is a special people, who possesses several special distinctives: Christ, the New Covenant, the Promises of God, Eternal Life, Eternal Inheritance. They have an identity that comes from God. They belong to heaven.

The purpose of this being “called out” is to showforth the praises of Him who called us out of darkness into His marvelous light.

### **Purpose, Task, and Rule of the Church**

-The purpose of the church is the glory of God (Eph 1:6; 5:27)

-The task of the church is evangelization – making disciples (Matt 28:19,20)

-The rule of the church is love – the command to love God and to love our neighbor as ourselves, which is true piety and religion (Matt 22:37-40; James 1:27).

The purpose will be fulfilled, the task will be completed, but the rule of love will abide forever.

The purpose must not be confused with the task. The task must not be confused with the rule. The Great Commission is to preach the goodnews to all people. The Great Commandment is to love God with our entire being and to love our neighbor as ourselves. Social justice, liberation, mercy, and caring for the poor is an expression of who we are; salvation of souls, spiritual transformation, and discipleship is the reason why we are here on earth. Love is the motive of evangelism (2Cor.5:14).

# CLOTHING (7 PURPOSES)

1. To cover nakedness, not expose it (Gen.3:21)
2. To protect shame, not promote shamelessness (Gen.3:7,21)
3. To honor, not rebel (not rebellious dress forms, not for attracting through shock or provocation) (e.g. dress to honor various occasions like wedding. Jesus mentioned in his parable of the rich man's banquet that the man who didn't wear the wedding garment was thrown out, because he didn't honor the occasion, Matt.22:11; Gen.24:65)
4. To aid the body, not violate it (There are different clothing for different seasons - winter, summer, rainy; different clothing for different purposes: to protect against sun or wind or rain - hats, headgears, etc, 2Tim.4:13,21)
5. To celebrate fidelity, not become feast to the eyes of everyone (Sol.4:12).
6. To display modesty and humility, not trot out arrogance and pride (Isaiah 3:17-23; 1Pet.3:3,4)
7. To focus on inner beauty, not distract with or compensate with outer one (1Pet.3:3,4; Prov.31:30; Jer.2:33; 2Kings 9:30)

# CREATION

God created the universe and all things in it in six days (Gen. 1,2; Ex. 20:11). The things that are now physically visible were made out of things unseen (Heb. 11:3); in other words, out of nothing. God did not create the world out of necessity but of His own free and sovereign will and for His pleasure (Rev. 4:11). Both darkness and light were created by God (Isa. 45:7; Gen. 1:3) – both are physical, the former an absence of the latter. God created space and time (Ps. 90:2 – ‘or ever thou hadst formed {Heb. Chul- to rotate, spin} the earth and the world’). God created the universe for Jesus Christ, who is the heir of all things (Col. 1:16-18; Eph. 1:10).

## **Notes from Outline of Theology**

### **Origin of Creation**

1. The Six Days of Creation (Gen. 1, 2; Exo. 20:11)  
False Views: Gap Theory, Progressive Creationism, & Theistic Evolutionism- None of them have support from traditional hermeneutical history nor explicit Biblical support (except recourse to jumble of words and out-of-context interpretations) nor authoritative support from scientific discoveries or theories.
2. Creatio ex nihilo – Creation out of nothing (Heb. 11:3). The world, therefore, is basically nothing in itself and by itself.
3. Free Creation – God didn’t create the world out of necessity, but of His own free and sovereign will.
4. Creation of Darkness – Darkness is not co-eternal with God and, therefore, a created reality (Isa. 45:7).
5. Creation of Space-time- God is not contained by space, neither does He move in time; space and time are physical dimensions (conditions) of material objects

and are part of creation. It is, therefore, false to conceptualize a temporal God. Creation of Time (Psa. 90:2 – ‘or ever thou hadst formed {Hb. Chul- to rotate, spin} the earth and the world’).

6. Creation of Life- biological (flora and fauna).

Unconscious and world-conscious creation.

7. Creation of Humans- rational, moral, volitional, spiritual. Self-conscious and God-conscious.

### **Nature of Creation**

1. Spatio-Temporality: Linear Time; Space & Time are physical dimensions.

2. Contingency: Dependent on God

3. Plurality

4. Finitude

5. Uniformity: The Laws Of Nature

6. Open – the universe is not a closed system but open, and so miracles are possible.

### **Purpose of Creation (Three Views)**

1. Anthro-centricity – Man is at the center of creation and all is for him, the view of humanism.

2. Eco-centricity – Life (flora & fauna) is at the center of creation and eco-balance is necessary for sustenance of earth as habitat of life.

3. Christo-centricity – Christ is the center of creation and all is by Him, through Him, and for Him (Col. 1:16), ‘that in all things He might have the pre-eminence’ (Col. 1:18), to bring all things under the headship of Christ (Eph. 1:10).

### **Man’s Relation to Creation**

1. Man is to have dominion over the earth (Gen. 1:26; Psa. 115:16).

2. Man is steward of God’s creation (Gen. 2:5,15).

3. After Fall, nature turned hostile to man (Gen. 3:18).

4. Man was to rule by fear and violence; the age of innocence had ceased (Gen. 9:2-3).

### **Non-biblical Relations**

1. Pantheism – Man is equal to all creation.
2. Asceticism – Physical world is man's enemy.
3. Utilitarianism – Man exploits nature.

### **Divine Providence – The doctrine that God has not only created the world but also sustains it.**

1. God is the reason behind the uniformity of the laws of nature (Job 38).
2. God rules over the world and controls its processes by wisdom and power (Job. 38:41; 39; Exo. 3:20; Job. 9:10; Psa. 77:14).

# CRITICS

There are two kinds of critics:

**(1) The Slanderers.** These engage in destructive criticism. Their goal is destruction, division, and dissension; these "speak evil of whatever they do not know", they go in the way of Cain, run greedily in the way of Balaam for profit, and perish in the rebellion of Korah (Jude 1:10,11).

**(2) The Sharpeners.** These engage in constructive criticism. Their goal is construction, correction, and communion; they don't speak behind the back, they speak face to face with love, their desire is to help not to hurt, they are the friends who sharpen the countenance of their friends like iron sharpens iron (Prov.27:17). They make others shine better, brighter, bolder.



# DEMONS

Demons are those angels who rebelled against God along with Lucifer who is also known as Satan (meaning “adversary), the old serpent, tempter, the wicked one, ruler of this world, god of this age, murderer and father of lies (Isa. 14:12-15; Eze. 28:12-19; Jn. 12:31; 2Cor. 4:4; Matt. 4:3; 1Jn. 5:19; Jn. 8:44). Therefore, these demons are also referred to as “angels that kept not their first estate” (Jude 6); they are the fallen angels. They oppose God’s work (1Thess. 2:18), deceive the nations (Rev. 20:7-8), are proud (1Tim. 3:6), influencers of godlessness (Eph. 2:2), cruel (1Pet. 5:8), malignant (Job 2:4), and oppressors of mankind with various maladies and sicknesses (Acts 10:38; Mark 9:25). They possess the bodies of unbelievers (Matt. 8:16), can enter into a person (Lk. 22:3), can influence a person’s thinking (Acts 5:3), and can even possess the bodies of animals (Lk. 8:33).

A believer can never be demon-possessed since his body is a temple of the Holy Spirit and has no room for demons (1Cor.6:19; 1Cor.10:21).

The demons believe and tremble before God (James 2:19). Satan and his demonic angels await the judgment of God (Matt. 8:29; Rev. 20:10). The believers in Jesus Christ are called to submit to God and resist the devil (James 4:7). One sign of believers is that they shall cast out demons (Mk. 16:17).

# DEMONS (CASTING OUT)

1. A believer has Christ-given authority to cast out demons (Matt. 10:1,8; Mk. 16:17). The source of this power is Christ alone.
2. Christ cast them out by the Spirit of God (Mt.12:28); therefore, a believer should have a Spirit-filled walk (Gal.5:25).
3. Prayer, fasting and total submission to God is important (Mk. 9:29; James 4:7).
4. The believer should seek the gift of discerning the spirits (1Cor. 12:10).
5. He should not talk with demons, as a general rule (Mk. 1:24). They are deceivers.
6. The believer should cast them out in the Name of Jesus (Acts 16:18).
7. Do not close your eyes when casting out demons: you are commanding, not praying; demons are sometimes seen to be physically violent (Matt.17:15; Acts.19:15,16).
8. The believer should not allow the demon to weaken his/her faith in God, His Word, and the power of Christ's Holy Spirit. One of devil's weapons is doubt (Gen. 3:1; Matt.4:3-10).
9. In every deliverance session, there must be order and discipline among the servants of God; let one minister in authority while the rest back him/her in prayer (1Cor.14:33).
10. All amulets, charms, fetishes, and occultic objects must be removed before any deliverance can take place. The possession of such things provide strongholds for demonic oppression. (Acts 19:19).
11. The delivered must be guided into confession, repentance, belief, and the infilling of the Holy Spirit to avoid serious consequences of demonic return (Matt.

12:44,45). A life of holiness and keeping in the will of God is imperative (1Jn. 5:18).

# DENIAL

Denial means abnegation or nullification. It means to say "no" to or about something. Denial of truth is rejection of truth. Confession is the opposite of denial. (John 1:20). The Bible tells us that God will deny us if we deny Him (2Tim.2:12; Matt.10:23; Luke 12:9).

Denial of God can be done

1. In words (Prov.30:9)
2. In works (Tit.1:16) (see also Jude 1:4; Rev.2:13)

The one who denies Christ

1. Is a liar (1Jn.2:22)
2. Is antichrist (1Jn.2:22)
3. Does not have the Father (1Jn.2:23)

In the case of Peter's denial of Christ three times, the Lord restored him because he denied out of fear and repented with great remorse (Matt.26:75). Also, he did confess his love for Christ after Christ's resurrection (Jn.21:14ff). Peter became one of the strongest witnesses of Christ's resurrection (Acts 5:29-32). Jesus calls us to deny ourselves and follow Christ (Luke 9:23). To deny self means to say "no" to our own will and desires and to surrender in obedience to the will of Christ.

# DREAMS

A dream may be defined as "thoughts, images, and visions that pass through the mind while one is asleep" (cf. Daniel 4:5 (NIV); Daniel 2:29 (NKJV)).

## **There are at least three sources of dream:**

1. The Human Body (The senses being awake to external stimuli while one is asleep).
2. The Soul (Mind, Will, Emotions)
3. The Spirit

### **1. Body**

E.g. (a) A person hears someone calling his name in a dream; he awakes and finds that someone in reality had been calling his name.

(b) A hungry man sleeps and dreams of eating something; he awakes and finds that it was just a dream. "as when a hungry man dreams that he is eating, but he awakens, and his hunger remains; as when a thirsty man dreams that he is drinking, but he awakens faint, with his thirst unquenched." (Isa 29:8 NIV)

### **2. Soul**

E.g. (a) A scientist has been thinking a lot about a particular problem; in a dream, the thoughts converge into a solution.

(b) A depressed person experiences dreams of anxiety.

(c) A man has been watching or thinking of erotic themes and experiences the same in a dream or a series of night dreams. "a dream comes through much activity" (Ecc 5:3 NKJ) "If I say, 'My bed will comfort me, My couch will ease my complaint,' then You frighten me with dreams And terrify me by visions; so that my soul would choose suffocation, Death rather

than my pains. (Job 7:13-15 NAU)

### **3. Spirit**

(a) God can speak to a person through a dream. He may speak through a symbolic dream or speak directly in a theophany or speak through an angel. (Gen.20:3; 31:11; Dan.2:1; Matt.2:13)

(b) The Spirit gives dreams (Joel 2:28)

(c) In those who are not regenerated by the Spirit and in whom the Spirit of God doesn't dwell; evil spirits may be able to produce false images (thought-images) as dreams of the mind. The Bible talks of demons being able to inject thoughts in the minds of people (Acts 5:3). However, there is no proof that the devil can inject thoughts through dreams in the mind of the redeemed. But, it seems from empirical data that evil spirits oppress the not-redeemed in ways that the not-redeemed sometimes experience nightmares.

### **Few Facts About Spiritual Dreams**

1. Symbolic dreams given by God produce anxiety in the spirit to know the interpretation (Dan.2:1)
2. In a spiritual dream, the will of a child of God is not suspended; s/he can usually make a choice (1Kgs.3:5ff) and the choice is honored as if in a dreamless waking state.
3. God may come to us in a dream in order to warn us of something, promise us something, grant us something, or show us something (Matt.2:12; Acts 18:9,10; 23:11 (though this might have been a vision and not a dream); 1Kgs.3:5ff; Dan.2:45). "And it shall come to pass afterward that I will pour out My Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." (Joe 2:28 NKJ)

# EDUCATION

Christian education is a good that is encouraged in the Bible. Seeking after knowledge and wisdom is considered to be a priority (Prov.2:1-3). Understanding and skill is praised (Exo.36:2; Prov.31:19). Solomon had knowledge of trees, insects, birds, and fish (1Ki.4:33). He was an accomplished poet, dramatist, and statesman as is evident from his writings. Ezra was a skilled scribe in the Law of Moses (Ezra 7:6) and one who had prepared his heart to seek the Law of the Lord, to do it, and to teach statutes and ordinances in Israel (Ezra 7:10). The four qualities of a scholar are already present in Ezra 7:6: preparation of faculties, study, practice, and communication. Certainly, these disciplines were what defined the vocation of Ezra as a skilled scribe. Paul was one who was trained at the feet of Gamaliel (Acts 22:3).

The New Testament indicates to us that lack of a scholarly attitude, appetite, approach, and aptitude lead to schisms, sectarianisms, and suffering within the Body of Christ. Gullibility is not a virtue (2Tim.3:6); mere “learning” without assimilation is folly (2Tim.3:7); ability to criticize and oppose doesn’t promise wisdom (2Tim.3:8-9; 1Tim.6:4). The call is to diligent, determined, and directed education. “Be diligent”, says Paul to Timothy, “to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.” And, then he adds the caveat, “But shun profane and idle babblings, for they will increase to more ungodliness.” (2Tim.2:15,16). True scholarship will help to rightly interpret God’s word and to increase godliness. True scholarship highlights truth and furthers the cause of

moral excellence. Even the so considered “unlearned” Peter stressed the importance of proper education for the proper interpretation of God’s revelation and our relation to God and His world. In his words, there are certain things given through revelation that are hard to comprehend, and it is the unlearned and the unstable who twist the Scriptures for their own destruction (2Pet.3:16); which implies that learning, conservation of knowledge, and practical application of the same define the proper approach towards true Christian education.

### **Elements of Good Education**

1. Embodies truth (Psa.25:5; 2Tim.3:7)
2. Promotes godliness (2Tim.2:15,16)
3. Transmissable (2Tim.2:2; Prov.3:1)
4. Practical and followable (Matt.23:4; 11:29,30)
5. Open to reason and verification (James 3:17)
6. Helps to develop practical wisdom and skills for living (Eccl.7:12; Prov.8:15,16,18)
7. Helps one to become mature (Prov.8:5; 1Co.14:20).

### **Places of Education**

1. Home (Deut.4:9,10; 2Tim.3:15)
2. Church (Mal.2:7; 1Tim.3:2; 2Tim.2:2)
3. God's Creation (Psa.19:1,2; Prov.6:6; Matt.24:32; Job 38-41)
4. School (Acts 22:3; 19:9)
5. Seminar and Conference places (Acts 17:19)

### **Media of Education**

1. Personal Instruction (2Tim.2:2)
2. Writings (2Pet.3:15,16; 2Tim.3:15,16; 4:13; Esth.6:1)
3. Personal Meditation (1Tim.4:15)



#### 4. Application and Practice (James 1:22,23,24; Matt.7:24)

# EMOTIONS

Understanding emotions and controlling them is very important for young people, because more than anything, emotions can become a weak spot for the devil by which he can destroy young lives. That's why the Bible cautions:

“Above all else, guard your heart, for it is the wellspring of life.” (Prov.4:23).

In other words, God wants every young man to make it a priority to guard his/her heart above anything else. “Heart”, in the Bible, is the seat of thoughts, emotions, and decisions, and is the most vulnerable part of the human soul. Therefore, God wants us to protect it. We cannot protect it physically, but only by the power of the Spirit.

A person who is overcome by emotions can become an easy prey for the devil. For instance, if a man gives in to anger, he gives the devil a foothold.

“In your anger do not sin”: Do not let the sun go down while you are still angry, and do not give the devil a foothold. (Eph 4:26,27 )

A foothold is a secure place to stand upon. In other words, the devil very securely stands and finds a firm foothold on unforgiven anger. Anger opens the door for the devil to get in.

Similarly so with fear, worry, discouragement, frustration, and such negative emotions that contradict the fruit of the Spirit.

### **Three-fold Human Personality**

To understand emotions, it is important to first understand the human personality. Man is made up of spirit, soul, and body (1Thess.5:23). Some people think that the soul and the spirit are the same, but the Bible tells us that the soul is as different from the body as the joints are from marrow.

For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart. (Heb 4:12)

The **Body** of Man has three functions: Sensation (senses), Instinct, Stimulus-response

The **Soul** of Man has three functions: Intellect(Mind), Emotions, Volition (Will)

The **Spirit** of Man has three functions: Conscience, Intuition, Communion

Through Body (Greek, *Soma*) we have world consciousness

Through Soul (Gk, *Psuche*) we have self consciousness

Through Spirit (Gk, *Pneuma*) we have God consciousness

Similarly, there are three kinds of lives:

*Bios* is physical life (which even the animals have)

*Psuche* is psychological life in which one has experience of memory, education, reasoning, feeling, and determination

*Zoe* (in the Bible) is spiritual life and zoe is always used when talking of eternal life.

A person who is controlled by bodily appetite and cravings is a **carnal** person.

“for you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men?” (1Cor 3:3 )

A person who is controlled by emotions, feelings, and pride is a **soulish** person.

“But the natural (*psuchikos*) man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned. (1Cor 2:14 )

A person who is controlled by the Spirit of God is a **spiritual** person.

“Walk in the Spirit, and you shall not fulfill the lust of the flesh. (Gal 5:16)

God wants us to be spiritually minded, or else we end up becoming enemies of God; for those who are not spiritual are enemies of God in their mind, even if they don't realize it. They will be doing things that oppose God.

“Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. (Rom 8:7)

“And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled... (Col 1:21)

### **The Place of Emotions**

Emotions have a very important role in human life. They make life exciting and full of enthusiasm and

vigor. Can you imagine an emotionless life??

However, emotions that are not according to the Spirit can be very destructive. Some examples of destructive emotions are:

Fear  
Anxiety  
Discouragement  
Anger  
Sorrow  
Suspicion  
Frustration  
Hatred

The Spirit controlled person has the fruit of the Spirit:

Love  
Joy  
Peace  
Longsuffering  
Gentleness  
Goodness  
Faith  
Meekness  
Temperance

The Spirit controlled person is one whose volition (power of decision) is directed by the Holy Spirit; therefore, such person can be temperate, patient, and longsuffering. He has gentleness, meekness, and abounds in goodness and faith.

“He who is slow to anger is better than the mighty, and he who rules his spirit than he who takes a city. (Prov 16:32)

“For God has not given us a spirit of fear, but of power

and of love and of a sound mind. (2Tim 1:7)

In modern times, a new terminology has emerged: Emotional Intelligence Quotient (EQ). EQ is considered more important now than IQ. Because, there are many who can be intellectually strong, but emotionally weak. In business and any human endeavor, EQ is very important. Job interviewers try to check the emotional aspect of a candidate's behavior because bad emotions can damage the functioning of teams and companies.

### **Emotion and Personality**

Tim Lahaye talks of four kinds of personalities in his book, *Spirit-controlled Temperament*:

**Sanguine** – These people are usually very optimistic and cheerful. They have a happy face always. They like to talk with people and be in groups.

**Choleric** – These people get angry very quickly, but then their anger goes down as quicker as well. They are very passionate and speak out things without thinking much.

**Phlegmatic** – These people seem like having no emotions at all. They may not laugh at jokes, not cry when watching an emotional drama, and seem to be very calm in all situations.

**Melancholic** – These people usually appear to be serious and sad most of the time. They like to be alone and are introvert. They can be very philosophical. If they get angry, that anger can remain inside for a long time. Many Biblical personalities like Moses and Elijah seem to have been melancholic in personality.

People can have combined personalities like Sanguine-Choleric, or Melancholic-Phlegmatic, etc.

It is very important that no matter what our “natural”

temperament is, we must bring our temperament under the reshaping hammer of the Holy Spirit to be transformed into the image of Christ.

“And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.(Rom 12:2 )

“and be renewed in the spirit of your mind, and that you put on the new man which was created according to God, in true righteousness and holiness. (Eph 4:23,24)

### **Some Characteristics of Emotions-Dominated Life (1Cor.13)**

1. Is Impatient
2. Is Unkind
3. Is Envious
4. Is Boastful
5. Is Over-Confident and Has Vain Self-Esteem (Thinks of Own Self as Better than Others)
6. Is Rude in Behavior
7. Is Self-Seeking
8. Is Easily Irritated, Provoked, Seduced, Inflated
9. Is Insensitive to Others
10. Is Not Sad About Sin
11. Enjoys False Stories and Jokes
12. Has Intolerance and Wants things to Be Its Way
13. Is Suspicious
14. Is Discouraged and Frustrated
15. Loses Patience and Control

### **Some Characteristics of Spirit-Controlled Life**

The Spirit-controlled life is a Love-controlled Life

1. Love endures long and is patient and kind;
2. Love never is envious nor boils over with jealousy,

3. Is not boastful or vainglorious,
  4. Does not display itself haughtily.
  5. It is not conceited (arrogant and inflated with pride);
  6. It is not rude (unmannerly) and does not act unbecomingly.
  7. Love (God's love in us) does not insist on its own rights or its own way, for it is not self-seeking;
  8. It is not touchy or fretful or resentful;
  9. It takes no account of the evil done to it [it pays no attention to a suffered wrong].
  10. It does not rejoice at injustice and unrighteousness,
  11. But rejoices when right and truth prevail.
  12. Love bears up under anything and everything that comes,
  13. Is ever ready to believe the best of every person,
  14. Its hopes are fadeless under all circumstances,
  15. And it endures everything [without weakening].
- (1Cor.13:4-7, Amplified Bible)

### **Being Filled With The Spirit and Having and Emotional Healthy Praise Life**

Therefore do not be vague and thoughtless and foolish, but understanding and firmly grasping what the will of the Lord is.

And do not get drunk with wine, for that is debauchery; but ever be filled and stimulated with the [Holy] Spirit.

Speak out to one another in psalms and hymns and spiritual songs, offering praise with voices [and instruments] and making melody with all your heart to the Lord, At all times and for everything giving thanks in the name of our Lord Jesus Christ to God the Father. (Eph.5:17-20)



# ETERNAL LIFE

There are thus two aspects of this eternal life:

- 1. Present Aspect.** Fellowship/Communion of the Way-Truth-Life (Jn.6:54; 12:25; 1Jn.1:3-7; 2:4-6,9; 3:6,10,15,23,24; 5:2-4,20). The Spirit of Christ in us, Life (Rom.8:9-10). Christ in us, the True God, Eternal Life (1Jn.5:20; Jn.14:6; 1Jn.1:2). The Father is the giver of Life in the Son to us (Jn.6:32; Jn.5:21; 1Jn.5:11-12). Therefore, the Son speaks of giving eternal life to as many as the Father has given to Him (Jn.10:28; 17:2,3).
- 2. Prospective Aspect.** Resurrection (Matt.25:46; 1Tim.6:12; Tit.1:2,3; Jude 1:21). The Triune God is the Author of Resurrection unto Life. The Father raises the dead (Jn.5:21). The Son raises the dead (Jn.5:21). The Spirit raises the dead (Rom.8:11). Christ is the Resurrection and the Life (Jn.11:25).

## **Eternal life is assured to us on the grounds of faith:**

1. Through the indwelling of the Holy Spirit of Christ in us (Rom.8:9-11)
2. Through the witness of the Holy Spirit in us (Rom.8:14-17)
3. Through the power of the Holy Spirit working in us (Rom.8:1,2,13,14; 1Jn.4:4; 5:4,5; Eph.1:17-20).
4. Through the assurance of faith in the finished work of Jesus Christ and the promise of His return (Col.3:1-4; Phil.3:20,21; 1Jn.3:2; Heb.6:17-20).
5. Through His providential protection of us and guidance of our life in grace as we submit to His care (1Thess.5:23,24; 2Tim.1:12; 1Pet.1:5; Rom.8:28-39)

# FAITH

Faith is both propositional doctrine, teaching, way of belief (Rom.10:8) and personal response to God's grace (Rom.10:17)

## **Facts about Faith**

1. Faith can be seen (Matt.9:2; James 2:18; Acts 14:9)
2. Not all have faith (2Thess.3:2)
3. Whatever is not from faith is sin (Rom.14:23)
4. The Gospel is the word of faith (Rom.10:8)
5. Faith has specific intent (e.g. "to be healed", "to remove mountain") (Acts 14:9)
6. Faith is active; it works (James 2:17-20; 1Thess.1:3)
7. Jesus can only act in accordance to our faith (Matt.9:29; Luke 18:42)
8. The presence of faith is bound to bring results, even if it is mustardseed size (Matt.17:20)
9. (remember that a mustard seed, though little, is a complete seed)
10. Faith is prerequisite to receiving answers to prayers (Matt.21:22)
11. It is commendable to be full of faith (Acts 6:5; 11:24)
12. Faith is personal (Rom.14:22)
13. Faith is one of the three abiding virtues (1Cor.13:13)
14. Faith can be increased (2Cor.10:15; 2Thess.1:3)
15. The Resurrection of Jesus gives value and power to both our preaching and our faith (1Cor.15:14,17)
16. Faith works through love (Gal.5:6; Eph.6:23; 1Tim.1:5,14)
17. Jesus will look if people have faith when He returns (Luke 18:8)

### **What Faith Can Do**

1. Faith in Jesus can make a person physically well (Matt.9:22; Mark 10:52; Acts 3:16)
2. Faith can move mountains (Matt.17:20)
3. Prayer of faith will save the sick (James 5:15)
4. Faith purifies hearts (Acts 15:9; 26:8)
5. Faith edifies (1Tim.1:4)
6. We receive the Spirit by the hearing of faith (Gal.3:2,14)
7. God supplies the Spirit to us and works miracles among us by the hearing of faith (Gal.3:5)
8. Faith is the shield that quenches the fiery darts of the devil (Eph.6:16; 1Pet.5:9)
9. Faith is a breastplate along with love (1Thess.5:8)
10. Faith overcomes the world (1John 5:4)
11. We have boldness and access with confidence through faith in Jesus (Eph.3:12)
12. Christ dwells in our hearts through faith (Eph.3:17)
13. Faith brings joy (Phil.1:25)
14. Faith serves sacrificially (Phil.2:17)
15. Faith obtains the promises of God (Heb.11:33; 6:12)
16. Genuine faith passes the tests (1Pet.1:6,7)

### **Faith, Grace, and Law**

1. We are justified by faith, not by the deeds of the law (Rom.3:28)
2. Faith is an important aspect of the law (not against it) (Matt.23:23)
3. We establish the law through faith (Rom.3:31)
4. The law of righteousness was meant to be sought by faith and not by the works of the law (Rom.9:31,32)
5. Faith receives God's grace (Rom.4:16; 5:2)
6. Faith is related to God's promises of grace (Rom.4:16)
7. The law was our tutor until Christ and faith came (Gal.3:23-26)

### **Sources of Faith**

1. Hearing God's word (Rom.10:17; Heb.4:2)
2. Gift of God (Eph.2:8)
3. Measure of Faith dealt by God to each (Rom.12:3,6)
4. Spirit of faith (2Cor.4:13)
5. One of the 9 Gifts of the Spirit (1Cor.12:9)
6. Fruit of the Spirit (Gal.4:22)

### **We must have faith in**

1. God and in Christ (John 14:1)
2. God's word and in His promises (John 4:50; Rom.4:20)
3. The power of God (1Cor.2:5)
4. Working of God (Col.2:12)

### **We are called to**

1. Stand by faith (Rom.11:20)
2. Live by faith in Jesus (Rom. 1:17; Gal.2:20)
3. Stand fast in faith (1Cor.16:13)
4. Continue in faith (Col.1:23)
5. Walk by faith (2Cor.5:7)
6. Abound in faith (2Cor.8:7)
7. Examine if we are in the faith (2Cor.13:5)
8. Be rooted and built up in Jesus and be established in the faith (Col.2:7)
9. Boldness in the faith which is in Christ Jesus (1Tim.3:13)
10. Nourished in the words of faith and of the good doctrine which we have carefully followed (1Tim.4:6)
11. Be example in faith (1Tim.4:12)
12. Pursue faith (1Tim.6:11)
13. Fight good fight of faith (1Tim.6:12)
14. Be sound in faith (Tit.2:2)
15. Draw near to God with a true heart in full assurance of faith (Heb.10:22)

16. Build ourselves up on our most holy faith, praying in the Holy Spirit (Jude 1:20)
17. Keep the commandments and the faith of Jesus (Rev.14:12)
18. Earnestly contend for the faith once delivered to the saints (Jude 1:3)

### **Qualities of Great and Strong Faith**

1. Believes the authority of the spoken word as irresistible (Matt.8:9,10)
2. Is not willing to return empty handed (Matt.15:28)
3. Faith doesn't allow negative possibilities; it is positive about the possibilities promised by God (Matt.21:21; Rom.4:19,21)
4. Faith doesn't waver at the promise of God through unbelief (Rom.4:20)
5. Strong faith gives glory to God (Rom.4:20)
6. Is fully convinced that God is able to perform what He promised (Rom.4:21; Heb.11:1)

### **Symptoms of Little Faith (i.e. inability to fully trust equal to "no faith" Mark 4:40)**

1. Worry about food, drink, and clothes (Matt.6:30,31)
2. Seeking worldly things first and above God's Kingdom and His righteousness (Matt.6:33)
3. Fear of perishing (Matt.8:25,26)
4. Doubt, Wavering (Matt.14:31)
5. Inability to understand (bring into account), or remember the miracles of God (Matt.16:8-10)

### **Falling from faith**

1. Shipwreck of faith by rejecting faith and good conscience (1Tim.1:19)
2. Departing from the faith by listening to deceiving spirits and doctrines of demons (1Tim.4:1)

3. Denying faith by abandoning duties towards family (1Tim.5:8)
4. Casting off faith by not standing firm on the commitment (1Tim.5:12)
5. Straying from the faith in greediness and love of money (1Tim.6:10,21)
6. Listening to those who have strayed from faith can overthrow faith (2Tim.2:18)

### **Helping Faith**

1. Jesus intercedes for His disciple so that his faith would not fail (Luke 22:32)
2. We can strengthen others in faith (Luke 22:32; Acts 14:22; 1Thess.3:10)
3. Doctrinal purity and wisdom strengthens the church in faith (Acts 16:5)
4. We can encourage each other by mutual faith (Rom.1:12)
5. We must not dispute over doubtful things with or despise the one who is weak in the faith, but must receive (Rom.14:1,3)
6. Rebuking in order to help believers be sound in the faith (Tit.1:13)

### **Four Pillars of Faith**

1. Truth. (John 8:32). Faith without truth is blind; truth without faith is useless.
2. Love. (Gal.5:6). Faith that lacks love is empty (1Cor.13:13). God honors love. A prayer of faith that lacks love is abomination.
3. Patience (Heb.6:12). Patience is the durability of faith; it means holding on to faith (James 1:28)
4. Works (James 2:17). Faith without works is dead.

## **Some Aphorisms on Faith**

1. Faith is the building block of life. One has to be grounded in the foundation of faith, covered with the shield or walls of faith, and build himself up in faith.
2. If faith is the brick of our life, then love is the cement. Faith works by love.
3. Life looks meaningless and empty when there is no faith. Even love cannot fill the infinite hollow within; because love cannot be quenched by many waters. However, a little bit of faith, just the size of a mustard seed, is enough to dash life with meaning.
4. But, faith is not blind; even as love is also not blind. God commanded us to love Him with our mind, not just with our heart. Likewise, faith does not throw away the mind. A mindless faith is what God detests. Worship of idols as if they were living is an instance of mindless faith. God calls us to reason.
5. Faith and Truth go together. People can believe in something that is false and that false belief can even be dangerous. For instance, some people blow up planes because they believe that doing that will earn them spiritual merit. That is an example of false belief that is dangerous to both self and society.
6. Faith is when a person accepts the truth and applies it to his life.
7. In the same way that truth cannot be self-contradictory, faith is also not self-contradictory.
8. Truth that is not believed in is useless; belief that is not true can be dangerous!
9. If somebody says that he doesn't believe in God anymore, he either means that God doesn't exist or that he can't believe in what he thinks is God. Perhaps, his idea of God is wrong; because, once he has the right idea of God, he won't be able to deny God. But, one can only say something like something doesn't exist in the whole universe if someone has total knowledge of

the entire universe – in other words, is omniscient, is God himself (which, by the way, is not the case here).

## II

1. Faith in God is of ultimate kind and is, therefore, both unique and absolute. Since it is not concerned with contingent things of this world it is also not like the belief in the contingent things of the world.
2. Belief in God is foundational to our commonsense assumptions about this world as both moral and rational. Anyone who denies God must also deny the existence of absolute morals and absolute truth, for both lose their foundation if their foundation is found within this world itself. It would be like trying to place a ball on that ball itself.
3. The unchanging nature and character of God is the foundation of true morality and His veracity is the foundation of all reasonability and truth.
4. We believe in the present what we hope about the future; the future being invisible at the present. The future possesses the goal and meaning that integrates our present life and gives us a reason to move forward.
5. False hope is hoping in things that are unreal in the sight of God; for instance, the hope of the demons to defeat God. This is a false hope because it is not based on a reality sanctioned by God. Their faith, therefore, lacks a solid basis and their hope has no real anchor. It is also, therefore, both useless and dangerous. Obviously, false faith leads to false hopes.
6. Job did not flicker because he knew that though circumstances might change, the nature and being of God is beyond the shadow of a change, and that his faith was anchored not in the appearance of circumstances but in the constancy of God. His faith was not a response of the flesh that sought physical motivation to go on.



***Faith is the ground or basis of things hoped for***

1. The faith that is not based on God's Word is not foundational about the things of God. It leads to somewhere else. But the faith that is connected to God's Word is the ground for experiencing the things of God.
2. The faith of God is an act directly related to God and not this space-time world; therefore, it pierces through space-time and catches hold of the hem of God's garment unleashing His power and blessings in this temporal frame.
3. An act of faith connects to the will and power of God. Therefore, Jesus said, "If ye have faith as a grain of mustard seed...nothing shall be impossible to you" (Mt. 17:20); for through faith what is possible to God is also possible to the believer.
4. The experience of faith is the experience of divine truth. This is very obvious in the Scriptural assertion that the natural or carnal man cannot receive the things of God (1Cor. 2:14). They have no personal significance for him. There were many people who saw and heard Jesus during His physical ministry in this world; however, it was very few who really believed and, consequently, experienced Him.
5. Knowledge is composed of truth; therefore, knowing something means also to believe in the truth about that thing.
6. False belief doesn't constitute knowledge; it constitutes ignorance and deception. True belief alone, therefore, is knowledge.
7. Faith is the basis of spiritual experiences.

***Faith is the substance of things hoped for***

1. Whenever we have faith we also have the things we hope for in the form of faith now. That is why Jesus

said “Whatever you ask for in prayer, believe that you have received it, and it will be yours” (Mk. 11:24). He doesn’t ask them to believe that they will receive it in future but to believe that they have already received it in faith.

2. God is not conditioned by time but if something is “yes” in Him then it is eternally “yes” and the same in future, present, and past. Thus, it is not whether that thing will be real to us in the future but whether it is already real in the sight of God that is significant.

3. That is faith: to know the future in the present as true.

4. A man of faith doesn’t live his life regretting about the past or worrying about his present but he is elated by faith to see the hopes of the distant future as a timeless reality and lives his life in accordance to the reality of those facts in the sight of God (Phil. 3:7-10).

***Faith is the assurance of things hoped for***

1. God is the foundation and terminal of faith since He is the Beginning and the End of all reality; for everything consists and subsists by Him (Isa. 41:4; 48:12; Col. 1:7; Rev. 21:6).

2. This world cannot be the final source and end of faith since it is contingent and therefore not final in itself.

3. Since we ourselves are part of this world, to trust in this world would amount to trusting in nothing (objective); for, it would be like a man trying to walk on his boots.

4. It is the reality of God where the world finally collides and comes to an end. There is nothing conceivable by reason, experience, or faith beyond Him. Therefore, the faith of God is final.

5. Since this faith is distinctive and final, being based upon the absolute and unchanging nature of God, this assurance is also unshakeable and final. That is the reason why a man of faith is at peace with himself; he is

not alarmed at the appearances of contradicting situations because he knows that the thing he is hoping for is assured in the sight of God (Isa. 26:3).

6. Fear is a sign of unbelief; that is the reason why cowards cannot inherit the kingdom of God (Rev. 21:8).

7. The assurance of hope is stronger than hope alone. For in it hope is combined with confidence.

### ***Faith is the Evidence of Things Unseen***

1. Faith doesn't need further evidence for its existence than its presence itself. Since it is the final ground of the things hoped for, it is also the evidence of the things hoped for. It is not based on anything else. It is the basis for everything that we know and experience.

2. Attempts to base faith on rational or empirical proofs, i.e. on logic or experience, adds nothing to it. These may help to justify beliefs but cannot be the source of faith. One must not search for evidence for faith. Faith itself must be seen as the evidence for everything else.

3. There are, however, certain criteria to measure the authenticity of such faith since this could easily lead to superstition and false belief: (a) The believer must possess a sound mind, (b) Faith must be open to reason; in other words, open to verification and falsification or, at least, justification, (c) This faith must be connected with righteousness and peace; this is so because the faith of God cannot contradict the character of God, (d) It must not contradict the written Word of God, i.e., the Scriptures, which reveal God.

4. Faith as voluntary act is the precursor to knowledge as Jesus said, "If any man desires to do His will (God's pleasure), he will know (have the needed illumination to recognize, and can tell for himself) whether the teaching is from God or whether I am speaking from Myself and of My own accord and on My own

authority” (Jn. 7:17, Amplified). Thus, the will-to-believe is the condition for the knowledge of truth. If anyone is unwilling to accept the truth, then all evidence is meaningless (perhaps detestable) to him.

5. Faith is a choice, it is not automatically produced.
6. When one encounters the revelation of God one has the choice of accepting it or rejecting it. The nature of both the encounter and choice is spiritual and not rational or physical. Therefore, the choice is also a moral one.
7. The world has no substitute for the faith of God.

# FASTING

Biblical Fasting is not governed by laws regarding when, how, and where to fast. There are no laws in the New Testament regarding what a person can eat or not eat during fasting, what a person can wear or not wear during fasting, or when a person should start or break his fast. Also, the New Testament does not command fasting as a compulsory religious act. However, the New Testament does recommend fasting in various ways.

## **The Importance of Fasting in the New Testament**

**1. Jesus Himself Fasted.** In Matthew 4:2, we are told that Jesus fasted for 40 days and nights when, after His baptism, He was led by the Spirit into the wilderness to be tempted by the devil.

**2. Jesus Expected His Disciples to Fast.** In Matthew 6:16, Jesus said, “When you fast...” He didn’t say, “If you fast...” but, “When” which indicates that He did expect His disciples to fast. He also declared to the Jews that when He is taken away, His disciples would fast (Matt.9:15).

**3. Jesus Declared the Importance of Fasting in the Ministry of Deliverance.** In Matthew 17:21, Jesus mentioned in connection with casting out demons that a certain kind don’t leave except through prayer and fasting. Of course, this verse is missing in some manuscripts and modern versions such as the NIV skip it. Nevertheless, the very fact that Jesus fasted for 40 days and nights during His temptation by the devil does confirm the importance of fasting in the spiritual empowerment of Christian. It is worth noting, though, that the word “fasting” is missing from phrases where prayer is

mentioned in these manuscripts that the NIV and others think to be authentic (Mark 9:29; 1Cor.7:5).

**4. The Early Church Ministered to the Lord through Fasting and Prayer (Acts 13:2)**

**5. The Church Fasted and Prayed Before Sending the Apostles into the Missionary Journey (Acts 13:3).**

**6. The Apostles Fasted and Prayed When Appointing Elders in the Churches (Acts 14:23).**

**7. Paul Expected Christians to Devote Themselves Time to Fasting and Prayer (1Cor.7:5)**

## **Fasting in the Old Testament**

### ***In the Old Testament,***

1. Fasting was often an expression of sorrow over sin (1Sam.7:6)
2. Fasting was also often an expression of sorrowful mourning (1Sam.31:13; 2Sam.1:12)
3. Fasting was a way of refraining from any bodily pleasure in order to express extreme sorrow over a situation and one's serious submission to God (Esther 4:16)
4. Fasting was usually a way of humbling self to petition and pray to God for help (2Sam.12:6; Ezr.8:23; Neh.1:4; Psalms 35:13)
5. Sometimes a Holy Fast was declared to gather people to cry out to God in intercession (Joel 1:14)

## **Fasting in the New Testament**

### ***In the New Testament,***

1. Fasting is always accompanied with prayer (Matt.17:21; Mark 9:29; Luke 2:37; 1Cor.7:5; Acts 13:2; 14:23)

2. Fasting is done in order to seek God's will in prayer (Acts 13:3; 14:23)
3. Fasting is an act of worshiping and ministering unto God (Acts 13:2)

**Divinely Acceptable Fasting Involves**

1. Love to God and One's Neighbor (Isaiah 58:3-11)
2. Genuineness; Not, Hypocrisy (Matt.6:16-18)
3. Humility; Not, Pride (Luke 18:12-14)
4. Concern for Others (1Cor.7:5; Isaiah 58:6)

# FEAR

Fear can either be positive or negative, healthy or unhealthy, helpful or hindering.

Fear is positive when one fears what one is meant to fear.

Fear is negative when one fears what one is not meant to fear.

Fear is healthy when fear keeps our body, soul, and spirit sound.

Fear is unhealthy when it hurts our physical, mental, and spiritual health.

Fear is helpful when it helps us to move forward.

Fear is hindering when it stops us from growing and moving forward.

## **Examples of Positive Fear**

Fear and reverence of the Lord (Departing from evil, Job 28:8; Prov.16:6)

Fearing foreseen danger (Hiding from evil, Prov.22:3)

Fear of authorities in the sense of proper honor and respect is positive and expected (Rom.13:7)

*For example, if I hear the horn of a car behind me, I jump off; this protects me from an accident.*

## **Examples of Negative Fear**

Fear of the non-existent enemy (Prov.22:13; 26:13)

Fear of false danger (Matt 10:28; Luke 12:5)

*For example, if someone fears that he may get cancer just because he saw someone got cancer; that is a negative form of fear, even if it seems that he is able to see some evidence.*



Someone has defined negative **FEAR** as

**F**alse

**E**vidence

**A**ppearing

**R**eal

### **Spirit of Fear**

The Bible tells us that God has not given us the spirit of fear (2Tim.1:7). There is a spirit of fear that rules those who live under the control of the devil (Heb.2:15), who follow his rebellious spirit. But, those who are in Christ are not ruled by such a spirit (Rom.8:15). The fear of man brings a snare (Prov.29:25), but those who trust in the Lord and live in His presence can boldly say "The LORD is my helper; I will not fear. What can man do to me?" (Heb.13:6)

### **Deliverance from False Fear**

1. By Knowledge of Truth (John 8:32)
2. Through the Presence of the Spirit of God, the Helper (2Tim.1:7; 1John 4:4; Psalm 23:4)
3. Through Godly fear (Heb.5:7)
4. By Courageous Faith (Rev.2:10)
5. Through Love (1John 4:18)

### **Blessings of Fearing the Lord**

1. Cleanses us from sin (2Cor.7:1)
2. Keeps us from moral evil (Prov.8:13; 16:6)
3. Protects us from physical evil (Prov.19:23)
4. Helps us to work out our salvation (Phil.2:12)
5. Enables us to rightly serve the Lord (Psa.2:11)
6. God's secret are revealed to those who fear the Lord (Prov.25:14)
7. God's eye is upon those who fear the Lord (Psa.33:18)

8. Gives wisdom (Prov.1:7; 9:10)
9. The fear of the Lord is a fountain of life  
(Prov.14:27;19:23)
10. Keeps us from pride (Rom.11:20)

# FREEDOM IN CHRIST

Christ Gives Us Freedom From:

1. Falsehood (Jn.8:32)
2. Sin (Jn.8:33-35; Rom.6:7)
3. Power of Darkness (Col.1:13)
4. Corruption of flesh (2Pet.2:19)
5. Vain Traditions (1Pet.1:18)
6. The Law (Rom.7:6; Gal.5:1,13)
7. Corruption of this World (Rom.8:21)
8. This Present Evil Age (Gal.1:4)
9. Fear of Death (Heb.2;15)
10. Oppression (Lk.4:18)

# FRIENDSHIP

**Text:** John 15:9-17

**Friendship is God-ordained.** It proceeds from God the Father – “as the Father loved me, I also loved you” (John 15:9)

**Friendship is Christ-patterned.** He is the one true example of a True Friend – “as I have loved you...” (John 15:9)

**Friendship is a Sacred Tie/Bond.** “keep my commandments” (John 15:10)

**Friendship is a Choice to Love despite everything.** “abide in My love... love one another as I have loved you.” (John 15:9,12)

**Friendship is a Cup brimming with Divine Joy.** “that My joy may remain in you, and that your joy may be full.” (John 15:11)

**Friendship is Self-less and Sacrificial** - “to lay down one’s life for his friends” (John 15:13).

**Friendship is Transparent and not diplomatic or formal.** “No longer do I call you servants,... but,... friends...” (John 15:15)

**Friendship is Sharing.** “all things I have made known to you” (John 15:15)

**Friendship is Proactive.** “I chose you” (John 15:16) (John 15:cf. Prov. 18:24)

**Friendship is Benevolent and Good Intentional.** It wants friends to grow and prosper. “that you should go and bear fruit” (John 15:16).

**Friendship is Fruitful.** It brings friendly consequences and contributes to the friendship constructively – “that you should go and bear fruit” (John 15:16)

**Friendship is Lasting.** “that your fruit should remain” (John 15:16)

**Friendship is Mutually Responsive.** “You do whatever I command... Whatever you ask... He may give you.” (John 15:14,16)

**Friendship is Mutually Caring.** “that you love one another” (John 15:17)

# FRUITFULNESS (HINDRANCES)

1. Lack of Repentance (Luke 3:8-9)
2. Lack of Spiritual Wisdom and Understanding  
(Col.1:9-10; Psa.19:7)
3. Lack of Right Fellowship--Walking in the Light  
(Eph.5:11-16)
4. Lack of Godliness with Contentment (Matt.13:22;  
1Tim.6:6-10)
5. Lack of Partaking in the Divine Nature (2Pet.1:3-11)

# GIFTS (MOTIVATIONAL)

Motivation is the process of being inspired and made enthusiastic to do something. The person who has a motivational gift is inspired and enthusiastic to do a particular thing for which he is enabled by God. Motivational gifts help to keep the Body of Christ motivated and lively.

## **8 Facts regarding the Motivational Gifts:**

1. Everyone has at least one motivational gift, apart from the 9 Gifts of the Spirit (Rom.12:3)
2. Motivational gift is grace that a person is given; however, ministry gifts are persons that Christ gives to the church (Rom.12:3)
3. Motivational gifts are not mere natural talents; for example, prophecy is not a natural psychological ability; they are gifts from God that identify our functional role in the church (Rom.12:6)
4. Motivational gifts are given according to grace (Rom.12:3)
5. Motivational gifts are given to each according to the measure of faith which God gives to one to operate in the gift (Ro.12:3)
6. We can only operate in the motivational gift in proportion to our faith (Rom.12:6)
7. Motivational gifts can only flow out of self-surrender and humility (Rom.12:1-3)
8. Motivational gifts are action gifts, which must be used in the particular action (or ministry in ministering.. etc)

## **Foundations of the Motivational Gifts**

1. Spiritual Worship - Sacrifice of Body (Rim.12:1)

2. Transformation of Self by Renewing of Mind - Discernment of Good and Evil (Pure Conscience) (Rom.12:2)
3. Right View of Self, God, and the Body of Christ - Relationships (Rom.12:3-5)
4. Operation in the Gifts - The Act of Service

**Drivers:** Grace, Faith

**Qualities:** Reverence, Humility, Love, Action



# GLORY OF THE LORD

The Hebrew word for “Glory” used in the Old Testament is *kabod* and it signifies “glory, honour, glorious, abundance, riches honour, splendour, glory, dignity, reputation, reverence”. The New Testament Greek word is *doxa* and signifies “splendour, brightness, magnificence, excellence, preeminence, dignity, grace, majesty”.

The Bible talks about the glory of the sun, the moon, and the stars.

“There are also celestial bodies and terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory.” (1Co 15:40-41 NKJ)

It mentions a woman’s hair as being her glory (1Cor.11:15) and says that the “glory of young men is their strength, and the splendor of old men is their gray head.” (Pro 20:29 NKJ)

However, all glory of creation is momentary and fleeting. But, God’s glory is eternal, immutable, and absolute.

## **God’s glory is revealed in His:**

**1. General Revelation** (Psalm 19:1; Rom.1:20ff). His creation declares His glory.

**2. Special Revelation.** God’s Propositional Word (The Inscribed Word) reveals His Glory. God’s Personal Word (The Incarnated Word, Jesus Christ) is the final revelation of God’s Glory.

**In the Bible, we find at least two aspects of the Glory of God:**

**1. The Essential and Intrinsic Glory of God.** This is God's Glory as He is in Himself. Generally, we know it as part of the Mystery of God and the Glory that is hidden; but, revealed in the last days in the person of God's Son Jesus Christ who is the brightness of God's glory (Heb.1:3).

**2. The Manifested Glory of God.** This is recurrently found in the Bible in the form of the various Theophanies in which God's glory appears as cloud, pillar of fire, and smoke.

**With regard to Christ's glory Himself, we know of at least:**

1. Christ's glory with the Father during His preexistence, before the Incarnation (John 17:5)
2. Christ's glory revealed in the Incarnation as the glory of God's only begotten Son (John 1:14).
3. Glories that were to follow after His passion (1Peter 1:11)
4. Christ's ascension into glory (1Tim.3:16)
5. God's glory in the Church through Christ Jesus (Eph.3:21)
6. Christ return in the glory of the Father (Matt. 16:27).
7. Christ's glory in the New Jerusalem (Rev.21:23).

**We also know the Mission of Christ to be at least two-fold:**

1. To glorify the Father by completing the work He gave Him to do (John 17:4)
2. To bring many sons to glory (Heb.2:10; Rom.8:18-21)

## **The Old and the New**

We also see that the glory of God revealed in Jesus Christ and in the Spirit of God within us surpasses the glory revealed in the Old Covenant (2Cor.3). This doesn't mean that the glory underwent progression; but, we only saw the true glory in the face of Jesus Christ now shining in our hearts through the Spirit of God (2Cor.3:18; 4:6). Thus, it is important for one to turn to the Lord so that the veil will be removed. It is also important to seek the Lord so that our eyes be opened to know the hope of our calling and the riches of his glorious inheritance in the saints, and his incomparably great power for us who believe. (Eph 1:18,19) The Old was only a shadow that pointed to the New.

1. In the OT, the glory of God had to be seen; in the NT, it has been seen, revealed already in Jesus Christ.
2. In the OT, the glory was external; in the NT, it is internal – Christ in us, the hope of glory.
3. In the OT, the glory was geographical, it filled the temple, a place; in the NT, the glory is spiritual – we worship Him in Spirit and in Truth and the glory is manifest inside of us.
4. In the OT, the glory was distant – they saw it afar off and feared to draw near; in the NT, it is closer than our breath.
5. In the OT, it was out there; in the NT, it is in here.
6. In the OT, the glory of God was a stranger – it evoked fear; in the NT, the glory of God is our friend – grounded in love.

The **Manifestational Glory of God** is often seen as manifested in Volume (filling the temple, and likewise) and/or Motion (moving in/out, standing), and Power (Rev.15:8; 2Thess 1:7).

**We can find at least 12 distinctives of the Glory of God in the Church of the New Testament**

**(2Corinthians 3,4):**

1. Surpassing Glory (2Cor.3:10)
2. Unfading Glory(2Cor.3:11)
3. Open, Uncovered, Unveiled Glory (2Cor.3:18; 4:3)
4. Transforming Glory (2Cor.3:18)
5. Enlightening Glory (2Cor.4:6)
6. Humble Glory (2Cor.4:7) – dwelling in earthen vessels
7. Precious Glory (2Cor.4:7) – treasure
8. Invisible Glory (2Cor.4:8-12) – cannot be crushed.
9. Adorable (2Cor.4:15)
10. Magnificent – far outweighing (2Cor.4:17)
11. Eternal (2Cor.4:17)
12. Invisible (2Cor.4:18)

Now, this glory is in relation to the Christian; which means that it also involves the subjective response of the Christian towards the Absolute Glory of God.

**We find three aspects of God's Glory operating in the life of the believer:**

1. Glory that cannot be worked for – it is a gift (John 17:22)
2. Glory that works upon us, to transform us (2Cor.3:18)
3. Glory that is worked out of us (2Cor.4:17). When we are crushed (in suffering), His glory is squeezed out.

**We can classify it into the three aspects of the Salvation table:**

1. Positional Glory (Gift)
2. Progressive Glory (Changed from Glory to Glory)
3. Perfect Glory (Glorification of the Saints and Manifestation of the Sons of God)

# GOD

God is the creator of the universe (Gen. 1:1). As creator, He is unlike creation – in other words, He is uncreated, He is eternal, without beginning and without end. He is the eternal God (Ex. 15:18; Deut. 33:27). The Bible also teaches us that God is Spirit (Jn. 4:24). No one has ever seen or ever can see God as Spirit for He is invisible (Col. 1:15; 1 Tim. 1:17). God is everywhere (Ps. 139:7-10), is unlimited in power (Matt. 19:26), and is all-wise and all-discerning (Lk. 12:2).

God is One, which, firstly means that He is indivisible and, secondly, that there is no other being who can be called God other than Him. There is only one God (Deut. 4:35). God is the giver of life (Job 33:4). He is the Ruler and Judge of the world that belongs to Him (Ps. 10:16). He will bring all thoughts, words, and deeds of men to judgement in the last day, also called the Day of Judgement (2 Pet. 3:7).

The Bible commands all people everywhere to submit to God in reverential fear, repentance from sin, and obedient faith (Eccl. 12:13; Acts 17:30).

The Bible tells us that God is our Father (Matt. 6:9; Acts 17:29), that He loves us with an everlasting love (Jeremiah 31:3) and so doesn't want us to perish in our sins (the evil thoughts and actions of which each one of us is guilty). Therefore, God prepared a way of salvation for us by Himself taking our place of punishment and suffering for us, when He was incarnated as man and paid our penalty through His eternal sacrifice on the cross. Therefore, also, God is

our only Savior (Jude 1:25). Anyone who prays in His heart to this true God is immediately heard by Him because God is everywhere and closer than our very breath (Ps. 34:17; 130:1). Anyone who says “I’m sorry for my sin, please forgive me Lord” is forgiven by God and his sins are removed as far as the east is from the west (in other words, totally erased, Ps. 103:12). This forgiveness and a new start of life are provided to us because of the sacrifice of Jesus Christ (Who is the very Image and Word of God that incarnated as human 2000 years ago) by which He put an end to the old world of sin and death and, by rising up from the death on the third day, brought to us newness of life.

### **The Nature of God**

Westminster Catechism: “God is Spirit, Infinite, Eternal, and Unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth.”

### **Attributes of God**

#### **a. God’s Inner Nature (Unrelated Attributes)**

(i) Spirit (Jn. 4:24) (ii) Infinite – Immense in relation to space (1Ki. 8:27), Eternal in relation to time (Exo. 15:18; Deut. 33:27) (iii) One (Exo. 20:3; Deut. 4:35,39; 1Sa. 2:2; 1Ti. 1:17)

#### **b. God in Relation to the Universe (Active Attributes) –**

(i) Omnipotent (Gen. 1:1; Gen. 17:1; Job. 40:2; Amos 4:13; Mt. 19:26) (ii) Omnipresent (Gen. 28:15-16; Psal. 139:7-10) (iii) Omniscient (Gen. 18:18-19); 2Ki. 8:10-13; Jer. 1:4-5; Rom. 8:27-29; 1Pe. 1:2) (iv) Wise (Psal. 104:24; Prov. 3:19; Jer. 10:12; Dan. 2:20-21; Col. 2:2-3) (v) Sovereign (Dan. 4:35; Mt. 20:15; Rom. 9:21)

#### **c. God in Relation to Moral Creatures (Moral**

**Attributes)** (i) Holy (Exo. 15:11; Lev. 11:44-45; Rev. 4:8) (ii) Righteous (Ezr. 9:15; Psal. 116:5; Rev. 16:15)

(iii) Faithful (Exo. 34:6; Mic. 7:20; 2Ti. 2:13; Rev. 15:3) (iv) Merciful (Tit. 3:5; Psa. 32:5) (v) Love (Deut. 7:8; Jn. 3:16; 1Jo. 4:9-10) (vi) Good (Psa. 25:8; Psa. 85:5; Acts 14:17)

# GOD AND FATHER OF OUR LORD JESUS CHRIST

"Blessed be the God and Father of our Lord Jesus Christ" (2Co.1:3)

The New Testament, after the Cross, no longer addresses God as the "God of Abraham, Isaac, and Jacob" when speaking in relation to the Church composed of both the Jews and the Gentiles. That term applied only to those under the Old Covenant. Through the Seed, the Son of Promise, Jesus, we are brought into a New Covenant that He made with His own blood. Now, God is known to us as the "God and Father of our Lord Jesus Christ." His sonship is according to the Spirit; His priesthood according to the order of Melchizedek. Therefore, we no longer have confidence in the flesh, in genealogies or ethnicities; we are children of God by faith alone in Jesus.



# GOD'S WILL

God's will is His desire, intent, and purpose.

## **Five Aspects of God's Will**

1. God's Personal Will - The will of God that He accomplishes and which is unaffected by what any volitional beings do (Ps.115:3; Heb.6:17,18).
2. God's Prescriptive Will - The will that God prescribes for us to follow (1Jn.2:17; 1Thess.4:3). This includes both God's mandatory and prohibitory will (things that He commands us to do and things that He prohibits us to do).
3. God's Preferred Will - The will of God that prefers something over another (1Tim.2:1; Rom.12:2)
4. God's Permissive Will - The will of God that permits certain things, though they are not preferred by Him (Acts 14:16).
5. God's Pliable Will - The will of God that can be changed through human responses (Gen.18:23ff; Exo.32:11-13,14; Jonah 3:10)

## **How we can abide in God's will**

1. Seeking God (Prov.28:5)
2. Seeking Discernment (Prov.2:3,4,5; Col.1:9; James 1:5)
3. Repenting from sin (2Cor.3:16; 1Jn.1:6-8)
4. Obeying God's Word - His Written Will (1Jn.2:17)
5. Renewing the mind (Rom.12:2)
6. Being Spiritually minded (1Cor.2:14)
7. Praying in the Spirit (Rom.8:27)

# GREED

Greed or Covetousness is

1. A sin (Exo.20:17)
2. The greedy desire to have more (Gk. *pleonexia*).
3. Unjust gain (Hb. *betsa*)
4. Desire, craving, longing for what is forbidden (Gk. *epithumia*)
5. Is to give one's self up to the love of money (Gk. *oregomai*, 1Tim.6:10)
6. Eagerness, greed for base gain (Gk. *aischrokerdes*, 1Tim.3:3)

To be without covetousness means to be without love for money or be content with such things as one has (Gk. *philarguros*)

## **Love of Money (or Possessions)**

1. Love of money is the root of all kinds of evil (1Tim.6:6)
2. Love of money leads one astray from faith (1Tim.6:10)
3. Love of money makes one unfit for the Kingdom of God (Lk.18:22,23)
4. Love of money makes one unfit for ministry (1Tim.3:3,8; Tit.1:7; 1Pet.5:2)
5. Love of money ensnares one into piercings of many sorrows (1Tim.6:10)
6. Love of money causes trouble to one's house (Prov.15:27)
7. Love of money leads to violence, wars, and oppression (Mic.2:2; James 4:1-3)

**One who is greedy**

1. Will never have enough (Isaiah 56:11)
2. Can never serve God (Luke 16:13)
3. Derides Christ (Luke 16:14)
4. Shall not inherit the kingdom of God  
(1Cor.6:10; Eph.5:5)
5. Has a heart exercised with covetous practices  
and is cursed (2Pet.2:14)

**The antidote to covetousness is divine, sacrificial  
love (Rom.13:9-10; 1Cor.13).**

# GROWING UP

1. Growing up in Grace (2Pet.3:18; Eph.1:7; 2:7; 2Cor.8:9; 2Cor.15:10; Eph.4:29; Acts 11:23)
2. Growing up in Knowledge (Eph.4:15; Col.3:16; Eph.3:17)
3. Growing up in Faith (Jude 20; Col.2:7; Luke 7:5)
4. Growing up in Spiritual Gifts (Jn.4:10; 1Cor.12:31; 1Cor.1:7; 1Tim.4:14; 2Tim.1:6; 1Pet.4:10)

# GUARDING SELF

## **BODY**

Hunger (Matt.4:1-4; Phil.3:19; 1Cor.6:19)

Sleep (Matt.26:41)

Incontinence/Sex (1Cor.7:5; 1Tim.5:14,15; 1Cor.6:19; 1Thess.4:7)

Infirmary (2Cor.12:7)

etc...

### **Solution:**

Assert that the physical need is not primary; God's will is (Matt.4:5).

Assert that the Grace of Christ is sufficient (2Cor.12:8)

Be wise about your weakness (1Cor.7:1-5)

Abstain/flee from fleshly lusts (1Pet.2:11; 2Tim.2:22)

## **SOUL**

Anger (Eph.4:26,27)

Pride (1Tim.3:6)

Sorrow (2Cor.2:7-11)

Fear (Lk.22:31)

Worry (1Pet.5:7,8)

etc...

### **Solution:**

Pray for each other (Lk.22:31,32; Jas.5:16)

Encourage each other (Eph.5:19; Jas 5:13)

Build each other up (Gal.6:1,2)

Be aware of others in same tribulation (1Pet.5:9)

Question the emotions and thoughts that war against soul and submit them to God (Psa.42:5,6,11; 2Cor.2:4,5)

## **SPIRIT**

Love of Power and Money (Matt.4:8-10; Matt.6:24; 1Tim.6:10; Lk.22:3; Act 5:3)

Rebellion (Heb.3:7,8; 1Sam.5:23; 2Pet.2:10; Jude 1:8,11)

etc...

## **Solution:**

Be Sober and Vigilant (1Pet.5:8)

Submit to God in true humility (1Pet.5:6-7; James 4:7)

Be strong in the power of God's might (Eph.6:10)

Put on the full armor of God (Eph.6:11-17)

Hold your ground and do not give a foothold to the devil (Eph.6:13)

Resist the devil (1Pet.5:9; James 4:7; Matt.4:10)

Pray without ceasing in the Spirit (Eph.6:18)

# HARDENING OF HEARTS

Hardening brings calamity (Pro 28:14; Pro 29:1)

Hardening is rebellion (Heb.3:7,8)

## **Causes of Hardening**

1. Loftiness, Pride (Dan 5:20)
2. Licentiousness; or taking God's grace and mercy for granted (Ex 8:15; Rom.2:1-4)
3. Lawlessness (Mat 24:12)
4. Lusts (2Pet 2:18)
5. Lies (1Tim.4:1-3), Demonic deception.
6. Last days (2Tim.3, 2Pet 3:3, Jude 18)
7. Lord hardens those who love lies (2Thess 2:11,12; Exo 4:21)

Heb 3:7,8 Harden not your hearts

## **What kind of heart needed:**

1. A heart broken over sins in repentance (Psa 51:17).  
Depth of sorrow over sin reflects depth of repentance (Matt.26:75).
2. A heart broken for people, in intercession (Ezra 10:1; Jer 9:1; Lk.19:41)  
God will turn our mourning into dancing (Psa 30:11)

# HEADSHIP

*But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God. (1Co 11:3 NKJ)*

The headship that Paul speaks about in 1Corinthians 11 concerns headship within a family. In a family, the head of a woman is her husband. Christ is the head of both the husband and the wife directly; however, the wife is also under the authority of her husband who is under the authority of Christ. This means that the wife has both the authority of Christ and her husband (who is under the authority of Christ) over her. But, the husband is not under the authority of the wife.

This also means that only the husband is the head of his wife. All men are not the head of all women. A man is the head of only his own wife; not somebody else's wife. A woman doesn't need to submit to someone who is not her husband. She is not under the authority of anyone else except her husband, as far as headship is concerned. For instance, the son of a woman is not the head of his mother just because he is male; but, she has authority over her son.

The headship of Christ applies to the Church as a singular body. In this case, there is no difference between male and female. Male members in a church have no advantage over women. The Spirit is not given through gender discrimination; but is poured out upon all singularly and equally. God does not give His Spirit by measure (Jn.3:34).



The headship of man also means that the wife should not try to assume authority over her husband as if trying to disciple him.

*And I do not permit a woman to teach or to have authority over a man, but to be in silence. (1Ti 2:12 NKJ)*

She is to learn from her own husband in silent submission (1Tim.2:11; 1Cor.14:25).

1Corinthians 14:34 doesn't imply that any woman is submissive to the males in the church. She only submits to the authority of her husband, and to the God-ordained authority in the church that every man and woman in the local church is equally called to obey. A woman who is in need of learning must ask her own husband at home. She is not permitted to speak (unintelligibly and opinionatedly (*lalea* –unintelligible talk) in the church. However, she can prophesy and pray (1Cor.11:5,13).

# HOLY SPIRIT

The Holy Spirit is called in the Bible by various names such as ‘the Spirit of God’ (Gen. 1:2), “the Spirit of Truth” (Jn. 14:17), “the Holy Spirit” (Lk. 11:13), “the Spirit of Holiness” (Rom. 1:4), and “the Comforter” (Jn. 14:26). The Holy Spirit is the Creator of all things and the Giver of life (Job 33:4; Ps. 104:30). He is the one who inspired the writing of the Scriptures (2 Pet. 1:21). It is through Him that God’s miraculous gifts are manifest in the whole world through God’s people (1 Sam. 10:10; Acts 10:38; 1 Cor. 12). He is the giver of understanding of spiritual matters (Job 32:8; Isa. 11:2). It is He who anoints God’s servants and by Him they are sanctified and consecrated for ministry (Acts 10:38; 1 Jn. 2:27). He is the Great Witness of Jesus Christ who convicts the world of sin, righteousness, and judgment (Jn. 15:26; 16:8). It is by His indwelling filling that the disciples receive power to be the witnesses of Christ in all the world (Acts 1:8).

## **The Holy Spirit is**

**1.Helper (*parakletos*) – Advocate** – One Who Comes Along Side to Help (John 16:7)

Rom. 8:26 – Helps in Weakness

Rom. 8:26 – Helps in Expression of Prayer (Abba Father, Access through the Spirit Eph.2:18)

Eph. 3:16 – Strengthens Inner Man (Gives Power)

Rom. 8:13 – Helps to Mortify Deeds of Flesh

2 Tim. 1:7 – Gives Sound Mind

**2. Convictor (*elegkho*)** – Reproves, Rebukes, Admonishes (With Sternness) – (John 16:8)

Of Sin, Righteousness, Judgment

Sin (The Holy Spirit through Witness of the Church

Makes the World Speechless Before God) – 1Pet.2:15,

Rom.3:20.

Righteousness (The Holy Spirit through the Life of the Church Makes the World Speechless Before God) – 2Pet.2:9

Judgment (The Holy Spirit through His Power in the Church Makes the World Speechless Before God) – 1Jn.3:8, Rom.15:9, Heb.2:4

**3.Spirit of Truth - Guide (*hodegeo*)** – Shows the Way (John 16:3)

Many Things to Say (Completion of NT Canon Yet) Will Guide You Into All Truth (Jesus Christ the Treasure of All Wisdom and Knowledge) – "He will take of what is Mine and declare it to you."

-Revelation

-Illumination (Understanding)

**4. Glorifier of Christ (John 16:14)**

The essence of the Holy Spirit's ministry is the testimony and glorifying of Christ. Not the glory of any man, the personal wellbeing of any man, but the glory of the Son.

**5. Guarantee of our Inheritance (2Cor.1:22; 5:5; Eph.1:14; Rom.8:16-17)**

**6. Baptizer of Believer into the Body of Christ (1Cor.12:13)**

**7. Anointing of Power for Christian Walk and Ministry (Lk.24:49; Acts 1:8; Acts 10:38; Rom.15:13,19; 1Cor.2:4; 2Tim.1:7)**

**8. Witness of Christ in the World (John 15:26; 1John 5:6-8)**

## **Notes from Outline of Theology**

### **I. Nature**

Names.

Spirit of God – Person, Executive of the Godhead

Spirit of CHRIST. Rom. 8:9 – Sent in Christ's Name (Jn.14:26; Jn. 16:14; Mt. 18:20; Rom. 8:9-10)

Comforter – Jn. 14:17  
Holy Spirit of the Promise – Luk. 24:49; Eze. 36:27;  
Gal. 3:14  
Spirit of Truth – Jn. 14:17  
Spirit of Glory – 1Pe. 4:14  
Spirit of Grace – Heb. 10:29  
Spirit of Wisdom & Knowledge Isa. 11:2  
Spirit of Life – Rom. 8:2; Rev. 11:11  
Spirit of Adoption – Rom. 8:13

### **Symbols**

Fire – Isa. 4:4; Mt. 3:11  
Wind – Eze. 37:7-10; Jn. 3:8; Acts 2:2  
Water – Eze. 17:6; Jn. 3:5; Jn. 4:14; Jn. 7:38,39  
Seal – Eph. 1:13; 2Ti. 2:19  
Oil - Psa. 92:10; Luk. 4:18; Acts 10:38; 1Jo. 2:20  
Dove– Mt. 3:16-17;

### **II. Personality**

3rd person of the Godhead – Mt. 3:16-17; Jn. 14:16  
Has knowledge – Isa. 11:2; Rom. 8:27  
Has feeling – Isa. 63:10; Eph. 4:30  
Has will – 1Co. 12:11

### **III. Attributes**

1. Is Divine (Acts 5:3-4)
2. Eternal (Heb. 9:14)
3. Omnipresent (Psa. 139:7)
4. Omniscient (Jn. 14:26; Jn. 16:13)

### **IV. Works**

1. Active in Creation (Gen. 1:2; Job. 33:4; Psa. 104:30).
2. Inspired the Bible Writers (2Pe. 1:21).
3. Empowered the conception of Christ (Luk. 1:35).
4. Convicts of sin (Jn. 16:8; Gen. 6:3).
5. Regenerates (Jn. 3:5-6).

6. Counsels (Jn. 14:16-17; Jn. 16:7-14).
7. Brings assurance of salvation (Rom. 8:15).
8. Teaches or enlightens (Jn. 16:12-14; 1Co. 2:13).
9. Aids in prayer (Rom. 8:26-27).
10. Resurrected Christ (Rom. 8:11; 1Pe. 3:18).
11. Calls to service (Acts 13:4).
12. Seals the elect's salvation (Rom. 8:23; 2Co. 1:21-22; Eph. 1:13-14; Eph. 4:30).
13. Indwells the believer (Rom. 8:19; 1Co. 3:16-17; 1Co. 6:19).
14. Works in the church (1Co. 12:7-11).

### **V. Baptism in the Holy Spirit**

It's a promise of the Father (Acts 1:3).

It's a promise of Jesus (Jn. 16).

Baptizer – Jesus Christ (Mt. 3:11)

Initial Sign – Speaking in Tongues (Acts 2, 10)

Meaning – Anointing, Filling, Being immersed

Results – Power, boldness, guidance, miracles, gifts of the Spirit

Means – Faith (Gal. 3:14), Laying of Hands (Act 8)

Prerequisites – Salvation, Desire, Prayer, Expectancy, Water Baptism

### **VI. Gifts of the Spirit (1 Co. 12)**

Gifts of Power – Faith, Healing, Miracles

Gifts of Knowledge – Word of Kn. W/Wisdom,

Discern./spirits

Gifts of Speech – Tongues, Interpretation, Prophecy

### **VII. Fruit of Spirit (Gal. 5:22-23)**

### **VIII. Offences Against the Spirit**

1. Resisting the Spirit (Acts 7:51)
2. Insulting the Spirit (Heb. 10:29)
3. Blaspheming (Mt. 12:31-32)

4. Grieving (Eph. 4:30-31)
5. Lying (Acts 5:3)
6. Quenching (1Th. 5:19).

# HONORING GOD

## **What Honoring is Not**

1. Honoring is Not Mere Lip Service (Isa.29:13)
2. Honoring is Not Mere Sacrifices and Offerings (Isa.1:13-15)
3. Honoring is Not Honoring Out of Greed and Covetousness (Job 1)

## **How do People Dishonor God**

1. Receiving Honor from Men (Jn.5:44; Gal.1:10)
2. Not Obeying His Counsel (Psa.107:11; Lk.7:29,30)
3. Dishonoring by Not Giving Unto the Lord (Mal.3:8-10)
4. Dishonoring by Bad Giving (Mal.1:6,7,12-14)
5. Dishonoring by Betrayal (Heb.6:1-11)
6. Cursing God when Things Don't Go Well (Job 1)

## **Honoring God**

1. Honoring God with our Hearts (Isa.29:13; Deut 6:5)
2. Honoring by Obeying God rather than Man (Acts 5:29)
3. Honoring by Right Giving (Prov.3:9)
4. Honoring by Blessing God and Worshiping Even in Dire Circumstances (Job 1; Acts 16:25)
5. Honoring God by Public Confession (Not being ashamed of Him, Mark 8:38, Rom.1:16; 1Pet.3:15)
6. Honoring God by Bearing Fruit Unto God (Lk.3:8; Rom.6:22; Phil.1:11; Col.1:10)
7. Honoring God by Doing Good, Seeking Justice, Rebuking the Oppressor, Defending the Orphan, Pleading for the Widow (Isa.1:17)
8. Honoring Continually with Sacrifice of Praises (Heb.13:15; Psa.34:1)

# HOPE

Hope Does Not Disappoint (Rom 5:5 NKJ)

The Bible is the only document of hope that we have in the world.

The Bible gives us the message of hope, not only in this world, but also in the world to come.

## **Four reasons:**

1. It gives us the basis for hope.
2. It tells us what to hope for.
3. It encourages us with examples of people who lived by hope against hope.
4. It teaches us how to hope.

The Basis of Hope - God Himself, His Promises

The Things of Hope – Good, Salvation, Life, Blessedness

Examples of Hope – Abraham, Isaac, Jacob, Joseph, David, Job, Jeremiah, Daniel, Paul

Way of Hope – Faith, Patience, Love, Endurance....

## **There is Hope**

One important fact that the Bible clearly wants everybody to know is that “THERE IS HOPE”  
*...for him who is joined to all the living there is hope (Ecc 9:4 NKJ)*

It is said that a drunkard doesn't give up drinking.. because he feels there is no hope.

A man or a woman may give up fighting when he thinks there is no hope.



Many a sick man has quickly died, before time, because he felt there was no hope.

However, if we believe in God; we must learn to believe in hope, contrary to hope (Rom.4:18)

Now, you may not have hope about a particular thing you are desiring. For instance, if you wanted to get a job and didn't get it.. However, that doesn't mean that your life is lost. God's plan for your life doesn't change. If you come back to God, there is hope.

### **Loss of Hope**

People can be without hope (Eph.2:12; 1Thess.4:13)

People can lose hope (Eze.37:11)

People can give up hope (Acts 27:20)

Hope can be deferred – it makes heart sick  
(Prov.13:12)

### **Regaining Hope**

Remember that God is the God of hope  
(Rom.15:13)

Remember that there is hope for the living  
(Eccl.9:4). If you are not dead already, hope is there for you.

Stop looking at the contradictions; ground yourself in faith and hope (Rom.4:18)

Turn your eyes back to God (Ps.121:1,2)

Meditate on the promises of God (Ps.119:49)

Remember what God has done in your life and in the life of His servants (Ps.78:7)

Encourage your soul to hope in God (Ps.42:5)

Repent from bitterness and frustration (Heb.12:15; Ps.73:13,21; Eph.4:31)

Be filled with the love of God shed abroad in our hearts (Rom.5:5)

Take courage and God will strengthen your heart  
(Ps.31:4)

## **7 Qualities of Divine Hope**

Unseen (Rom.8:24)

Related to Future (Jer.29:11; 31:17)

Grounded in Faith (Heb.11:1)

One of The Three Theological Virtues That Remain  
(1Cor.13:13)

Purifies (1John 3:2,3)

Living (1Pet.1:3)

Doesn't Disappoint (Rom.5:5)

## **We Have Hope Of**

Return of Christ - Blessed Hope (Tit.2:13)

Resurrection (1Cor.15:19,20; Acts 23:6; 24:15;  
1Pet.1:3)

Redemption (Luke 21:28; Rom.8:23-25; Eph.1:14;  
4:30; )

Righteousness (Matt.5:6; 2Pet.3:13; Ps.85:11;  
Isa.61:11; Mal.4:2)

Reward (Matt.5:12; Luke 6:23; 1Cor.3:14;  
Rev.11:18; 22:12)

# HUMANS

God created man on the sixth day as male and female made in the image and likeness of God (Gen. 1:26-28). They reflected the honor and glory of God and were given dominion over all creation (Ps. 8:5; Gen. 1:28). God created man as a physical, personal, and spiritual being; thus, man is body, soul, and spirit (Gen.2:7; Job 32:8; Eccl. 11:5; 12:7; 1Thess. 5:23). The first man Adam sinned and through this brought sin and death into the world (Rom. 5:12). The Bible says that in Adam all sinned, therefore death passed on to all men (Rom. 5:12). This death was three-fold in nature: spiritual death (separation from and enmity with God), physical death (separation of spirit from the body), and second death (punishment in hell) (Eph. 2:1; Col. 1:21; Rom. 5:10; Rev. 21:8). Man became mortal through the condemnation of sin.

The Bible says that “flesh and blood” or unregenerate humans “cannot inherit the kingdom of God” since corruption cannot inherit incorruption (1Cor. 15:50). Therefore, the only way of salvation is through regeneration by the Spirit through faith (Jn. 3:5,6). When one accepts the Lordship of Jesus Christ, one passes from the condemnation of the old creation and becomes heir of God’s coming kingdom through the Lord Jesus Christ. The others are subject to the god of this world who is the devil (2Cor. 4:4; Eph. 2:2; 1Jn. 5:19).

## **Constitution of Man**

Body (2Co. 5:1; Dan. 7:15)

Soul - Intellect, Will, Emotion

Spirit - Intuition, Conscience, Communion (Num.

16:22; Num. 27:16)

### **The Image of God in Man**

1. Kinship with God (Acts 17:28)
2. Moral Character (Rom.2:15)
3. Reason (Eccl.7:25)
4. Capacity for Immortality (Eccl.12:7; Luke 16:22,23)
5. Dominion over the Earth (Gen.1:26)

### **The Fall**

Men fell from the glory of God when he disobeyed God and sinned. Through Adam's disobedience, sin entered into the world and death through sin (Rom.12:12).

At Fall the image of God in man has been marred but not erased (Gen. 9:6; 1Co. 11:7; Jas. 3:9). Man has not lost his freedom of will and power of reasoning.

However, they have been severely depraved by sin. Therefore, without the work of the Holy Spirit no man can be saved. No man can climb uphill to God (Ex. 20:26). God, in Christ, and through the Spirit, meets man where he is and reconciles him to Himself (Rom. 5:8; Gal. 5:16; 1Co. 12:3).

#### **I AM NAME OF GOD**

"I AM THAT I AM" is the Name by which God introduced Himself to Moses. The exact passage is:

*And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I Am That I Am: and he said, Thus shalt thou say unto the children of Israel, I Am hath sent me unto you. (Ex.3:13,14)*

This is the Name by which only God can introduce

Himself.

If somebody asked me who I am, I might answer by telling that I am the son of so and so, or that my profession is such and such, or that I work at such and such, etc. My identity is dependent on a host of other things. The technical term is “contingency”. My identity is contingent upon a number of other factors.

However, God’s identity is not dependent on anything else. He is who He is! As Ravi Zacharias said, “God is the only being in existence, the reason for whose existence lies within himself.” God’s identity is absolute, independent, and final – He is the Beginning and End of all things. In the ultimate sense, in fact, it is from Him that all things derive their particular identity.

“For in him we live and move and have our being.”  
(Acts 17:28)

He is self-sufficient, self-contained, and self-satisfied eternally – in need of nothing. He is the great I AM!

# JESUS CHRIST

Jesus Christ is the Son of God (Jn.3:16) in whom and through whom God is revealed to us (Heb.1:1,2). He is the Word of God (Jn.1:1), the image of the invisible God (Col.1:15). He was not created or given birth to; He is not a “son” in that sense; He is eternal. He is God (Jn.1:1). He is the only Mediator between God and man (1 Tim.2:5) and between man and man (Eph.2:14). Whatever is finally known to us about God is known through and in Jesus Christ, because the fullness of Godhead dwells in Him bodily (Col.2:9). He is the express image of God’s person, the Creator and Sustainer of the universe (Col.1:16; Heb.1:3). He is not another God but is God and one with God (Jn.17:22) who is a Trinity. God is Father, God is Son, God is Holy Spirit. But God is not three. He is one. The three are one. How can that be? It is so because God is Truth, God is Joy, and God is Love. As Truth, God is a unity of the Knower, the Known, and the Omniscient Spirit. As Love, He is the Lover, the Beloved, and the Spirit of Love. As Joy, He is the Rejoicer, the Object of Pleasure, and the Spirit of Joy. Jesus existed before Abraham existed (Jn.8:58). Jesus existed before the creation of this universe (Jn.1:1,2). Jesus is eternal.

All things were made through Jesus and for Jesus (Col.1:16). He is the Heir of God, the Firstborn of all creation (Col.1:15). He is the Redeemer of creation, the Savior of the world, for which purpose He became man (Jn.1:14) to suffer the penalty of our sins and fulfill the righteousness of God (Heb.2:9-18). He rose from the dead and became the author of a new creation so that all who receive Him by obedience of faith are made co-heirs of the Kingdom of God. He will return again in

the Last Day to judge the living and the dead (2 Tim.4:1).

## **Notes from Outline of Theology**

### **Offices of Christ**

Prophet – Mk. 6:15; Jn. 4:19; Jn. 6:14; Jn. 9:17

Priest – Heb. 2:14-16; Heb. 8:3; Eph. 1:6

King – Gen. 14:18-19; Heb. 7:1-3; Psa. 110:1-4; Zec. 6:13

**Work** Mt. 1:21; Jn. 1:29; 1Co. 15:1-3

### **The 2nd Person**

Co-Eternal, Co-Substantial, Co-Equal With Each Of The Person Of Trinity (Nicea 345 AD)

Christ's Two Natures: Unmixed, Unchanged, Undivided, Inseparable. (Chalcedon 451 AD)

### **Christological Heresies (in bold, acceptable)**

1. Ebionism – Denied deity and pre-existence of Christ.
2. Docetism – Denied His humanity; affirmed His deity; Jesus appeared human but was really divine.
3. Arianism – Denied deity; Christ was the first and highest created being homoiousia, not homoousia. **He is subordinate to the Father.**
4. Appolinarianism – Denied human spirit of Jesus. The divine Logos took the place of the human mind.

**Affirmed Christ's deity and real humanness** (not complete humanness).

5. Nestorianism – Denied union of natures, the unity of Christ's person. The union was moral, not organic-thus two persons. The human was completely controlled by the divine. **Distinguished human Jesus, who died, from Divine Son, who cannot die.**
6. Eutychianism – Denied distinction of natures; **monophysitist**; the human nature was swallowed by

the divine to create a new third nature. **Maintained the unity of Christ's person.**

### **The Person of Christ**

**1. Preincarnate** – Pre-existence (Jn. 1:1; 1Jo. 1:1; Jn. 17:5). Participation in creation (Gen. 1:26; Prov. 8:30; Col. 1:15; Jn. 1:3; Col. 1:16; 1Co. 8:6). Christophanies (Gen.18,19; Hos.1:7; Gen.22,31; Exo. 3:2; Exo. 14:19; Num. 22:22; Judg.6).

**2. Divine Nature** – Divine Attributes (eternal-Jn. 1:1; Jn. 8:58; Jn. 17:5; omnipresent- Mt. 28:20; Eph. 1:23; omniscient-Jn.16:30;21:17; omnipotent- Jn.5:19; immutable- Heb. 1:12; Heb. 13:8). Divine Offices (Creator- Joh 1:3; Col 1:16; Sustainer- Col. 1:17; Heb. 1:3). Divine Prerogatives (forgives sin – Mt. 9:2; Luk. 7:47; raises dead- Jn. 5:25; Jn. 11:25; executes judgement- Jn. 5:22). Identified with OT YHWH – I AM (Jn. 8:58; Jn. 12:41; Jn. 8:24;Jn. 8:50-58). Divine Names (Alpha & Omega-Rev. 22:13; I AM –Jn. 8:58; Immanuel- Mt. 1:22; Lord-Mt. 7:21; Son of God- Jn. 10:36; God- Jn. 1:1; 2Pe. 1:1; Tit. 2:13; 1Jo. 5:20). Divine Relations (Image of God- Col. 1:15; Hb.1:3; One with Father- Jn. 10:30). Accepts Divine Worship (Mt. 14:33; Mt. 28:9; Jn. 20:28-29). Claims to be God (Jn.8:58; Jn. 10:30; Jn. 17:5 – in such case, He is either liar, lunatic, or the Lord that He claims to be, but never can be regarded as merely a good moral teacher).

**3. Human Nature** – Human Birth (Mt. 1:18; Mt. 2:11). Human Development (Luk. 2:50-52). Essential Elements of Human Nature(Human body – Mt. 26:12; Jn. 2:21; Reason & will – Mt. 26:38; Mk. 2:8). Human Names (Jesus -Mt. 1:21; Son of Man- Mt. 8:20; Mt. 11:18; Son of Abraham- Mt. 1:1; Son of David- Mt.1:1). Sinless Infirmities of Human Nature



(weariness-Jn. 4:6; hunger- Mt. 4:2;Mt. 21:18; thirst-Jn. 19:28; temptation- Mt. 4; Heb. 2:18).Repeatedly Called a Man (Jn. 1:30; Jn. 4:9; Jn. 10:38).

**4. Union of Natures** – Theanthropic – The person of Christ is theanthropic; He has two natures, divine and human, in one person. Personal – Hypostatic union, constituting one personal substance: two natures but one person. Includes the Human and Divine Qualities and Acts – Both the human and divine qualities and acts may be ascribed to Christ under either of His natures. Constant Presence of Both Humanity and Divinity- His natures cannot be separated.

**5. Character** – Absolutely Holy (His human nature was created holy –Luk. 1:35; He committed no sin – 1Pe. 2:22; He always pleased the Father- Jn. 2:22). Possesses Genuine Love (Laid down His life – Jn. 15:13; His love surpasses all knowledge- Eph. 3:19). Truly Humble –Phil. 2:5-8. Meek- Mt. 11:29. Balanced – ‘He was grave without being melancholy. He was joyful without being frivolous.’ Prayerful– Mt. 14:23; Luk. 6:12). Incessant Worker – Jn. 5:17; Jn. 9:4). Stern(Mt. 16:33; Mt. 23:13-36). Wise (Mt. 22:19; Jn. 2:24; Jn. 7:1).Compassionate (Mt. 14:14; Mt. 15:32; Mt. 20:34).

### **Impeccability of Christ**

**Definitions:** Peccability – Christ could sin; Impeccability – Christ could not sin. Questions: If Jesus could not sin, how could He be truly human? Vs. If Jesus could sin, how could He be truly divine?

**Points of Agreement:** Christ’s temptations were real (Heb. 4:15);Christ experienced struggle (Mt. 26:36-46); Christ did not sin (2Co. 5:21; Heb. 7:26; Jas. 5:6; 1Pe. 2:22; 1Pe. 3:18).

**Conclusion** – Impeccability : Temptation implies possibility of sin in general (humans) but not in specific (Christ). For instance, the testing of gold implies the possibility of things not being gold in general, but not the possibility of pure gold not being pure gold. The end of testing gold is to distinguish true gold from false gold. Thus, Christ's not falling in sin proves He could not sin. Since, Jesus is God and sin is rebellion against God, Jesus could not sin, for it is impossible for Him to rebel against Himself, unless His omniscience and omnipotence were brought into question. Thus, being human, He was tempted, but being divine and undivided in His moral nature, He was essentially holy and so could not sin.

# JUDGEMENT

## **Divine judgment has two aspects:**

1. Temporal Judgment (Related to execution of judgment in this world) (Lev.10:1,2; Acts 28:4)
2. Eternal Judgment (Related to execution of judgment on the Last Day) (Rev.20:12; Rom.14:10; 2Cor.5:10)

## **Judgment grants either**

Rewards or Punishment (Psa.58:10,11; Isa.40:10; Matt.16:27; 1Cor.3:14; 2Thess.1:8-9).

## **Final Judgment**

All moral beings will be brought to judgment before God in the Last Day of the world.

Jesus gave the signs that precede the coming of this Last Day. They are: an increase of apostasy, of false prophets, the coming of the anti-Christ who will persecute the people of God and politically control the world, wars, earthquakes, famines, growing crime rates, rise of cults, and signs in outer space among many things (Matt. 24).

After these things, the Son of God will appear in the sky with His mighty angels (2Thess.1:7). He will appear this second time for the salvation of His people and the judgment of the world (Heb.9:28). The dead in Christ will rise first and those disciples who are living will be caught up to Lord to be with Him forever (1Thess.4:16,17).

The devil and his angels will be punished in hell (Matt.25:41; Rev.20:10). Those whose names are not

written in the Book of life will be thrown into the Lake of fire (Rev.20:15) because they will be judged according to their deeds (Rom.2:5,6; Jude 15).

The faithful in Christ will inherit the Kingdom of God (Rev.21:7).

# JUDGING OTHERS

## (COMMAND AGAINST)

Other than unbelief, perhaps one of the greatest sins among the saints is the attitude and action of judging others. The Bible strictly forbids us against judging anyone because none of us can stand before the Judgement Seat of Christ without the grace of Christ.

### Jesus Commands Us Not To Judge

1. The new commandment which Jesus gave us tells us to love one another (John 13:34; 1Jn.2:8-11; 2Jn.1:5).
2. Jesus commanded us under the New Covenant not to judge anyone (Matt.7:1).
3. He showed us the reasons why we should not judge anyone.
  - a. All of us have sinned and stand condemned without the mercy and grace of Jesus (Jn.8:7; Rom.2:1)
  - b. Jesus did not come to judge but to save (Jn.12:47; 3:17)
  - c. He taught us that anyone who judges others is worthy of hell fire (Matt.5:22)
  - d. He taught that the one who judges others must not think that he is better (Matt.7:2-5; Luke 13:1-6)
  - e. He taught that we must focus on correcting ourselves before trying to correct others (Matt.7:2-5)

### New Testament Reasons Not To Judge

1. We all stand or fall by faith, according to the grace of God, not by any merit of ours (Rom.11:20)
2. By judging others we condemn ourselves (Rom.2:1; James 5:9)

3. There is only one Judge and He is coming soon (James 5:9)
4. God justifies the sinner who humbles himself than the Pharisee who condemns others with a self-righteous attitude (Lk.18:10-14).

### **Why People Judge Others**

1. They lose sight of the imperatives of the grace of God over their own lives (Matt.18:32,3; 2Pet.1:7-9; Eph.4:31,32)
2. They allow the spirit of jealousy (1Sam.8:8-10)
3. They allow the spirit of bitterness over past hurts (Eph.4:26,27, 29-32; Heb.12:15)
4. They allow the spirit of doubt and evil suspicions (1Tim.6:4)

### **Receiving Each Other with Brotherly Love**

1. Aquinas and Priscilla show us example of how they received Apollos positively and helped him (Acts 18:24,25)
2. We must lovingly and patiently accept the ones who are weak in faith (Rom.15:1; 1Cor.8:1)
3. We must not allow our knowledge to become a stumbling block for others; in other words, there are certain aspects of liberty that we may need to forego in order to win some (1Cor.8:9-13)
4. If anyone is caught in sin, we must be willing to gently restore them (Gal.6:1).
5. If anyone persists in sin, the elders must rebuke with the attitude to save, not to condemn (1Tim.5:20; 2Tim.2:25)
6. We must not listen to gossip and be influenced by slander (Prov.20:19; 26:20)
7. Do not listen to accusations against any spiritual elder without two or three witness (1Tim.5:19)

### **What Must We Do?**

1. Love all with the love of Christ (Eph.5:2)
  2. Do not give in to the spirit of suspicion or negative assumptions; don't listen to feelings (Exo.20:16)
  3. Think through their eyes (Job 6:1-3)
  4. Speak God's truth in love (Eph.4:15)
  5. Be patient with people (Rom.15:1; Eccl.7:8; 1Tim.5:14)
  6. Don't get offended (1Cor.13:5)
  7. Don't think evil; but, always look at the better side (1Cor.13:5)
- Consider others as better (Phil.2:3)

# LAW OF MOSES

Few of the Characteristics of the Mosaic Law were as follows:

- 1. Ground:** *Love*. It was based upon the Great Commandment: the Commandment of Love. (Matt.22:40)
- 2. Subjects:** *Sinners*. The Law was given for the lawless (1Tim.1:9)
- 3. Function:** *To Expose Sin*. The Law exposed sin, what it is. (Rom.3:20)
- 4. Internal Witness:** *Conscience*. The human conscience bore witness to the justness of this Law (Rom.2:15). We must remember that the conscience is not just an effect of social learning. It is a justifier and judge in the epistemics of morality. The apprehension there is not just rational, but apodeitical and intuitive. However, when salt loses its saltiness, there is nothing with which to salten it again.
- 5. Ability/Power:** *To Condemn*. The Law could only condemn humans; it could never justify them. (Gal.3:10)
- 6. Effect:** *Death*. The Law killed; it could never give life (2Cor.3:6; 1Cor.15:56; Rom.7:9,10))

Note: Jesus came to fulfill the Law, not to abolish it (Matt.5:17). In fact, the Commandments of Grace are tougher than the Commandments of the Law (Matt 5:19,20)



# LOANS

There is a difference between charitable loan and the other kinds of loans.

**A charitable loan** is loan lent to the poor. Interests cannot be demanded on them. The loan is charitable (Exo.22:25)

**A commercial loan** is a loan that someone takes in order to invest it into property or business. The money is expected to multiply through such investment and accrue profit. Interest rates are applicable to such loans.

**A luxury loan** is loan taken in order to purchase things of luxury, not things of need (e.g. HDTV, Cars, etc). Usually, the goods purchased there by either get used up (eaten up) or fall into depreciation, other conditions remaining the same.

All loan involves some surety or collateral of some kind, in proportion to which faith and value the loan is lent.

**The Bible prohibits staying in debt (Rom.13:8) and not returning what is due to the other (Psa.37:21).**

In the Old Testament, failure to repay could end one up in slavery (Deuteronomy 15:12-18).

However, the Bible does encourage charitable loans. In fact, in the New Testament, the rule is intense: one ought not to expect a return, especially if the loan was to aid the poor (Matt.5:42; Luke 14:12-14). However, Jesus showed that it is not unwise to lend to bankers

(investors) who could multiply the money and repay it with interest (Matt.25:26).

# LOCAL CHURCH

A local church is a group of believers in a particular geographical location.

## **A Local Church**

1. Is NOT a linguistic group of Christians (Acts 6:1 - Both the Hebrews and the Greeks were in the same local church). The churches at Jerusalem and Antioch were never divided into separate Greek and Hebrew churches.
2. Is NOT a racial group of Christians - A Black Church or A White Church or A Dalit Church as a racial division in the same locality doesn't exist.
3. Is NOT a human leader-oriented group of Christians. (1Cor.1:12). No church could call itself by the name of a human leader, even if it were planted by him (1Cor.3:6).
4. Is NOT a classed group of Christians. The church was not divided into the Slave Church or the Aristocratic Church (Col.3:11).
5. Is a geographical group of Christians (Acts 9:31; 1Cor.16:19; 2Cor.8:1; Rev.1:20;2:1). It is only distinguished by its geographical location; however, the location must not become an ecclesiastical cult. For instance, members from a location, e.g., from Delhi, going to London are not supposed to start there a Delhite Church.

## **Planting of the Local Church**

1. A local church is planted in a place when the Gospel seeds are sown there and people get saved. The sowing might be by an apostle (1Cor.3:6), an evangelist (Acts 8:5), or any disciple who bears the testimony of Jesus Christ (Acts 8:1,4).

2. The Holy Spirit guides the growth of the church in form and function (1Cor.3:6; Acts 9:31; 1Cor.12:4-11).
3. Apostles, prophets, and teachers (teaching-pastors) play important role in equipping the church qualitatively in the true faith of God (Eph.4:11ff; Acts 20:31,32). Evangelists, meanwhile, continue to proclaim the gospel to regions beyond.
4. The apostles or the ones given authority by Christ appoint elders and commend the church to the Lord (Acts 14:22,23; Tit.1:5).

### **Things to Note**

1. The identity of a Christian doesn't come from the local church, but from Christ and from his/her belongedness to the universal church (Mark 9:41; Heb.12:22).
2. Being listed in the local church doesn't guarantee being listed in the Book of Life (Rev.3:5; 2:5).
3. In the modern context of multiple denominations and options to select which "church" to go to, one must still remember that the local church is still geographical, despite the names and the justifications for division (Jn.17:11; 1Cor.1:10-12; Jude 1:19; 1Jn.2:19).
4. Fundamental doctrinal differences and/or leadership failures can justify divisions, but only if there is no apostolic authority to correct the chronic problem. The Word of God, then, becomes the solo authority and reason (Acts 2:40; Gal.1:8,9; 2Jn.1:10,11; 3Jn.1:9-10). 1Cor.5:11 applies also to "leaders"; however, one must not forget Gal.6:1. Leaders are accountable (1Cor.9:27; 1Pet.5:2,3).
5. There can be several area-wise churches in the same region (therefore, we read about "churches of Galatia"). However, the church in a city is always referred to in the singular, except in the case of 1Cor.14:34, which is an instruction to the Corinthian church but gives

instruction to "churches", probably referring to "church meetings" as some translators paraphrase. It is probable and not unbiblical for the church at Corinth to have different church meetings at different localities of the city, especially if the number of believers was great and all of them could not be accommodated in the same place at the same time. Certainly, we don't expect that the number of believers gathered together in Mark's house to pray for Peter were all the 3000+5000+ people saved into the Jerusalem church earlier. Of course the church was praying (Acts 12:5); but, only some of them (perhaps, as many could fit in there as indicated by the word *hikanos* (sufficient) used there for "many") were at the house of Mark (Acts 12:12).

6. If there is a truly believing community already in a place, the true apostle will never go and try to establish another denomination there, though he would love to visit that church; his goal is to reach out to places where Christ is not named (Rom.1:10-12; 15:20,22,23) (Acts 19:1; 11:22-24, 25-27).

7. Jesus warns churches that fail to keep themselves alive in His truth and love (Rev.2:5,16,20-23; 3:2,3, 16,19)

8. Numerical growth is visibly observed in the local churches (Acts 9:31; 16:5).

### **Relationship Between Local Churches**

1. The churches in different locations are spiritually connected to each other (Rom.16:16)
2. Customs in the local churches in general become exemplary for particular churches (1Cor.11:16)
3. Experiences in the local churches in general become exemplary for particular churches (1Cor.14:33)
4. Churches must follow the example of other local churches in sending support for other churches in need (1Cor.16:1; 2Cor.8:1,2)

5. Churches can choose someone as their messengers to travel to various other churches to appeal for help and carry aid to the needy churches (Acts 11:29,30; 2Cor.8:18,19,23).
6. Local churches help the apostles carry the gospel to the ends of the earth (2Cor.11:8)
7. Testimonies from a church are carried to other churches to testify of the grace of God (2Thess.1:4; Rom.1:8)
8. Churches must appeal to the final authority of the Word of God with regards to matters of doctrine and practice. In certain cases, approaching an apostle or a council of apostles and teachers is needed (Gal.1:8; Acts 15:1ff; 1Cor.7:1). However, the Bible has final authority on all matters (Acts 17:11).

### **Offices in the Local Church (Phil.1:1)**

**Elders/Pastors/Overseers (Bishops)/Teachers** (Acts 14:23; Eph.4:11; 1Tim.5:17; Acts 20:28; Tit.1:5,7ff; 1Tim.3:1-7). While these are appointed by the apostles or someone sent by the apostle, it also seems possible that someone can aspire to be a bishop or a teacher (1Tim.3:1; James 3:1). They will give account to God and will receive stricter judgment (Heb.13:17; James 3:1).

**Deacons** (Acts 6:1ff; 1Tim.3:8-13)

### **Offices beyond the Local Church**

**Apostles** (2Cor.11:28)

**Prophets** (Acts 21:10,11)

**Evangelists** (Acts 21:8)

**Teachers** (Acts 13:1; 1Cor.12:28)

### **Ministries in the Local Church** (Rom.12:6-8)

**Responsibilities of the Local Church** (1Tim.5:3ff;  
James 1:27)

**Local Church as a Missionary Church** (Acts 13:1ff)

**Places of Local Church Gathering**

1. House of a believer (Acts 12:12; 1Cor.16:19)
2. Hall (Acts 19:9)
3. Any place where the church can gather to worship.

**Worship Service of the Local Church**

Reading of God's Word (1Tim.4:13)  
Exhortation (1Tim.4:13; Rom.12:8; )  
Teaching (1Tim.4:13)  
Singing (1Cor.14:26; Col.3:16)  
Prophesying (1Cor.14:5,24)  
Communion of the Lord's Table (1Cor.11:23ff)  
Testifying (Acts 14:27; 15:4)  
Praying (1Tim.2:1,8)  
Collecting offering (1Cor.16:2)

**Modern evils**

Denominationalism (1Cor.1:11-13)  
Rivalry (Phil.1:15; 2Cor.10:10)  
Commercialism (1Tim.6:5; 2Pet.2:15; Jer.6:13)  
Exploitation (2Cor.11:20)  
False gospels (2Cor.11:3,4,13,14; Gal.1:8; 2Tim.4:3)  
Self-seeking (Phil.2:21)  
Monopolization (3Jn.1:9,10)

# LORD'S SUPPER

The Lord's Supper or Communion of the Lord's Table is the corporate participation of the Church in the body and blood of Jesus Christ symbolized by the bread and the wine on the Table of Communion. It is the meal of communion in the New Covenant that Jesus brought into force through His death.

## **Communion of the Lord's Table Symbolizes**

1. The unity of the Body of Christ (1Cor.10:17)
2. The breaking of the Body of Christ as a sacrifice for our sins (1Cor.11:24)
3. The shedding of the Blood of Jesus for the remission of our sins (1Cor.11:25)
4. The death of Jesus that brought the New Covenant to effect (Heb.9:16,17)

## **3 Pointers of the Lord's Table (1Cor.11:26)**

The Lord's Table points us to:

1. Our Past Roots – The Cross of Christ, His Death and Resurrection
2. Our Present Responsibility - To Proclaim His Death and Resurrection.
3. Christ's Future Return – Till He Comes Back

## ***Questions and Answers Related to the Lord's Supper*** **Is the Lord's Supper the same as the Passover?**

No, it is not. The Passover was a Jewish feast that was, and is still, celebrated among the Jews to commemorate their deliverance from Egypt. It was instituted by Moses and was celebrated once in a year. The Lord's Supper, however, was instituted by Jesus and as the symbol of His Covenant with us. It can be observed as often as the Church of the Lord at a place comes



together to remember Him and proclaim His death.

*“...do this in remembrance of Me.”*

*“This do, as often as you drink it, in remembrance of Me.”*

*“For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes”  
(1Cor.11:24,25,26)*

### **Who can eat of the Lord’s Supper?**

Someone with the following qualifications:

1. One who is part of the believing community (the Church); i.e. someone who can “come together as a church” (1Cor.11:18).
2. One who can remember the Lord; i.e. who has a personal relationship with the Lord and has identified with His sacrificial death (1Cor.11:24).
3. One who can proclaim or testify of or speak and teach about the Lord’s death; i.e. someone who understands the doctrine of atonement and knows that he is saved so that he speaks not from mental knowledge but from experiential understanding (1Cor.11:26)
4. One who can have and has reverence for the Lord’s Table; so that he can eat in a reverent manner (1Cor.11:27).
5. One who is not an infant or of such age in which he doesn’t know the difference between good and evil; one who can have a legally responsible status so that “guiltiness” and “justification” are terms applicable to him (1Cor.11:27).
6. One who has examined himself (1Cor.11:28).
7. One who can discern the Lord’s body (1Cor.11:29).

**Is baptism for the remission of sins necessary before one can partake of the Lord’s Supper?**

Yes, it is. For, without the baptism for the remission of sins one cannot be a disciple of Christ. The Lord Jesus Christ ordained these two ordinances for the Church: Baptism and the Lord's Supper. One cannot partake of the table and of the Body of the Lord unless one is first washed already.

*Peter said to Him, "You shall never wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me." Simon Peter said to Him, "Lord, not my feet only, but also my hands and my head!" Jesus said to him, "He who is bathed needs only to wash his feet, but is completely clean..." (John 13:8-10)*

An example of the sequence is given here:  
*all were baptized into Moses in the cloud and in the sea,  
all ate the same spiritual food, and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ. (1Cor 10:2-4)*

### **Can children partake of the Lord's Supper?**

If the child fulfills the above qualifications, is of discerning age, has reverence, and is baptized and living a worthy life of a believer.

In response to those who contend that the children of believing parents are already part of the Covenant by birth, even as the Jewish children were part of the Covenant by birth, it must be said that

1. The Jewish children only become part of the Old Covenant through circumcision and not without it.
2. No one is saved or born again except through personal faith in the Lord Jesus Christ and obedience to the Faith. The analogy applies, A child born in a garage

is not born a mechanic.

**Where should the Lord's Supper be eaten?**

1. Wherever the Church can come together in one place for fellowship as a church (1Cor.11:18,20, 22).
2. It implies (for the term "as a Church" is used) where the leadership (elders, deacons) is present.

**Can it be eaten at one's own home apart from the general fellowship?**

In exceptional cases, for example in a place where there are no Christians except only one family. However, where there is more than one believing family, the principle of "coming together" is binding and must not be neglected; because the Bread talks about the unity of the Body of Christ. No element of division or pretence of special approval from God is permitted in the Body of Christ (1Cor.11:18,19). One must learn to "wait" for the other (1Cor.11:21). All this implies that the Lord's Table is not something that is meant for personal home practice but is an ordinance for the believing community as a whole in one place. Therefore, the Bible says,

*Don't you have homes to eat and drink in? [Which means that the Lord's Supper was not eaten personally at homes] Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I praise you for this? Certainly not! (1Cor.11:22)*

The Lord's Table is the place where believers, whether they are rich or poor, come and have an equal share. It is the Lord's Table and is established for the believing community as a whole.

### **How often should the Lord's Supper be eaten?**

As often as the Church can come together as a Church; and it is possible that the ordinance be observed.

In the New Testament times, the Church used to gather on the first day of the week (Sunday).

*“Now on the first day of the week, when the disciples came together to break bread...” (Acts 20:7; see also 1Cor.16:2 for Sunday gathering)*

### **Is the Lord's Supper meant for healing of body?**

With regard to healing, the Bible specifies that

*Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much. (James 5:14-16)*

If someone has sinned against the Lord's Table and so is sick due to the Lord's chastening, then he can call for the elders of the Church and confess and be prayed for.

But, nowhere does the Bible teach that the Lord's Supper is for healing of the body. It is only an ordinance in remembrance and proclamation of the death of our Lord for our sins. It is one thing if the Lord chooses to heal someone through his/her partaking of the table; but it is sinful to try to treat the sacred bread and wine like some kind of magical symbol to health and happiness. The Bible has only commanded prayer, confession of sins, anointing with oil, and laying on of

hands for healing. Baptism and the Lord's Supper are not for the purpose of physical healing, but because of one's identity with the Lord in His death and resurrection.

**Is the Lord's Supper meant for salvation?**

No, it is for those who are saved and sanctified by faith in the Lord Jesus Christ.

**Does the bread become flesh and the wine become the blood of Jesus?**

No, they are only symbols of His flesh and His blood. And, so, they must be treated as His flesh and His blood. Thus, though, physically, one is partaking of the bread and the wine, the communion is not physical but is spiritual and one is partaking of the Body of Christ, spiritually speaking.

**What do the bread and the wine signify?**

The Bread signifies the Body of the Lord and the Wine signifies His Blood. They together signify the New Covenant that the Lord made with the Church,

A Covenant which He made by His sacrificial death on the cross.

A Covenant that forever blots out all sins and writs of the Law against us.

A Covenant that forever abolishes the old system of sacrifices and observances of the Old Covenant.

A Covenant that brings Eternal Life, and Eternal Inheritance in heaven.

A Covenant that breaks down all walls of barriers between the Jew and the Gentiles and brings all together to God in the one Body.

**Can rice and tea be used instead of bread and wine?**

No, Biblical symbols cannot be replaced.

**Can Rice Bread (made from rice flour) be used instead of Wheat Bread?**

The Bible doesn't specify what kind of grain should be used for making the bread. The Greek word artos usually was used for barley-bread which was the poor man's bread. I don't yet find any reason why rice bread cannot be used as long as the bread is a whole symbolizing unity of the body.

**Who is authorized to administer the Lord's Supper? Can anyone, any believer, administer that?**

At the first Lord's Supper, it was Jesus who broke bread and gave it to the disciples.

In Acts 20:11 we read of Paul who broke bread on the first day of the week at Troas.

Paul's statement in 1Corinthians 11:23 implies that he used to break the bread among them: "For I received from the Lord that which I also delivered to you.."

So, it is obvious that an elder appointed by the Lord as overseer of the local flock is supposed to lead the observance of the ordinance.

A glimpse into the Early Church practice of the Lord's Supper is obtained from Justin Martyr who lived between 103-165 AD; in his First Apology, he wrote:

*Chap. LXV.—Administration of the Sacraments. But we, after we have thus washed him who has been convinced and has assented to our teaching, bring him to the place where those who are called brethren are assembled, in order that we may offer hearty prayers in common for ourselves and for the baptized*

*[illuminated] person, and for all others in every place, that we may be counted worthy, now that we have learned the truth, by our works also to be found good citizens and keepers of the commandments, so that we may be saved with an everlasting salvation. Having ended the prayers, we salute one another with a kiss. There is then brought to the president of the brethren bread and a cup of wine mixed with water; and he taking them, gives praise and glory to the Father of the universe, through the name of the Son and of the Holy Ghost, and offers thanks at considerable length for our being counted worthy to receive these things at His hands. And when he has concluded the prayers and thanksgivings, all the people present express their assent by saying Amen. This word Amen answers in the Hebrew language to *yévoito* [so be it]. And when the president has given thanks, and all the people have expressed their assent, those who are called by us deacons give to each of those present to partake of the bread and wine mixed with water over which the thanksgiving was pronounced, and to those who are absent they carry away a portion.*

*Chap. LXVI.—Of the Eucharist. And this food is called among us *Εὐχαριστία* [the Eucharist], of which no one is allowed to partake but the man who believes that the things which we teach are true, and who has been washed with the washing that is for the remission of sins, and unto regeneration, and who is so living as Christ has enjoined. For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Saviour, having been made flesh by the Word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the prayer of His word, and from which our blood and flesh by transmutation are*

*nourished, is the flesh and blood of that Jesus who was made flesh. For the apostles, in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them; that Jesus took bread, and when He had given thanks, said, "This do ye in remembrance of Me, (Luke 22:19) this is My body;" and that, after the same manner, having taken the cup and given thanks, He said, "This is My blood;" and gave it to them alone.*



# LOTS

There are only three instances where casting of lots is mentioned in the New Testament: (1) When Zacharias' turn came, by lot, to minister in the temple (Luke 1:9), (2) When the soldiers cast lots to divide the garments of Jesus (Matt 27:35), and (3) When Matthias was chosen by lot to take the place of Judas Iscariot as one among the Twelve (Acts 1:26). Following that, there is no mention of casting lots anymore in the Bible.

Scholars believe that this is so because we live in the Age of the Holy Spirit and every decision after Pentecost comes from Him.

In the Old Testament, however, God did command His people to decide a number of things on the basis of lots. For instance, the Scapegoat on the Day of Atonement had to be chosen by lot (Lev.16:8) and the Promised Land had to be divided among the tribes by lot (Num.26:55). In the book of Jonah we find that lots were cast to determine who the culprit was, and the lot rightly fell on Jonah. Lots were cast in serious matters where human capacities were exhausted and the only resolve was an appeal to the Higher Authority. It could never be done lightheartedly or with unbelief. The ones who cast the lots to make some decision couldn't choose to doubt. Faith was integral to the whole procedure. They couldn't, for instance, cast the lot and then say "Oh, let's do it again. May be this just couldn't be right. Anyway, it's all a game of chance." No, chance was a meaningless term here. Nothing happened by chance for someone who had faith. God was the one who held every element in the universe together. Therefore, it was declared: "The lot is cast into the lap,

but its every decision is from the LORD.” (Prov.16:33).

The Old Testament was a world of shadows. Everything, including the material blessings and the various laws, pointed towards a higher reality: the sacrifices pointed to Christ, the Promised Land points to the True Rest, the material blessings point to the eternal inheritance of the saints. In the New Testament, faith and indecision can't go together. If there is indecisiveness, we must ask God for wisdom (regarding what must be done) and the Holy Spirit is there to guide us (James 1:5). There is no need to cast lots anymore when it comes to matters of knowing God's will. One must ask with faith without wavering and God will answer. In the same manner that one couldn't doubt the decision of the lot in the Old Testament, one cannot doubt the guidance of the Holy Spirit and His control over our affairs when we surrender ourselves to Him in obedience to His Word. But, someone who wavers and keeps doubting and thinking “Oh, this might not be the right thing” and seeks other ways like trying to know what others think about this or that will never receive any wisdom from God. He will remain uncertain and doubt the whole thing, even if he did make a decision.

Of course, a carnal or an unspiritual person cannot understand the language of the Spirit.

# MINISTRY (DIVINE PERSUASION)

In 2 Corinthians 5, Paul talks of two strong things that persuade and constrain him to preach Christ:

## **1. The Wrath of Christ.**

"For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad. Knowing, therefore, the terror of the Lord, we persuade men..." (2Cor. 5:10-11)

## **2. The Love of Christ.**

"For the love of Christ compels us, because we judge thus: that if One died for all, then all died; and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again." (2Cor. 5:14-15)

# MIRACLES

## (CLASSIFICATION)

**Miracles of Creation** – e.g. Blind Eyes Opened,  
Aaron's Rod Budded

**Miracles of Multiplication** – e.g. Multiplication of  
Bread and fish, Widow's Oil Multiplied

**Miracles of Resurrection** - e.g. Raising Lazarus

**Miracles of Power over Nature** – e.g. Stilling Storm,  
Walking on Water, Dividing Red Sea, Iron swims

**Miracles of Destruction** – e.g. Withering of the Fig  
Tree, Uzzah Struck Dead

**Miracles of Healing** - e.g. Healing of Naaman

**Miracles of Transformation** - e.g. Water Turned into  
Wine

**Miracles of Enablement** - e.g. Balaam's Donkey  
Speaks, Elisha's Servant's Eyes Opened

**Miracles of Protection** - e.g. Daniel in Lions' Den;  
Shadrach, Meshach, and Abednego

# LUST

Lust is intense craving coupled with an insatiable appetite (Num.11:4; Eze.16:28; Phil.3:19). It leads to sin (James 1:14,15)

## **Characteristics of Lust**

Various (2 Tim.3:6)  
Harmful (1 Tim. 6:9)  
Foolish (1 Tim.6:9)  
Deceitful (Eph.4:22)  
Fleshly (1Pet.2:11)  
Worldly (Tit.2:12)  
Ungodly (Jude 1:18)

## **Thrust of Lust**

Lusts of Flesh (Eph.2:3)  
Lust of Heart (Rom.1:24)  
Lust of Eyes (1John 2:16)

## **Historiography of Lust**

Lusts of Men (1Pet.4:2)  
Lusts of your Fathers (John 8:44)  
Former Lusts (1Pet.1:14)  
Youthful Lusts (2Tim.2:22)

## **Experience of Lust**

Temptation of Lust (James 1:14)  
Drawn away by Lust (James 1:14)  
Enticed by Lust (James 1:14)  
Conception of Lust (James 1:15)  
Looking in order to Lust – Active (Matt.5:28)  
Burning in Lust (Rom.1:27)  
Corruption of Lust (2Pet.1:4)

### **Consequence of Lust**

Blindness (2Pet.1:9)

Bondage (2Pet.2:19,20)

Blasphemy (2Pet. 2:2)

Sin (James 1:15)

Death (James 1:15; Rom.8:13)

### **Deliverance from Lust**

Flesh crucified with lusts – The Fact (Gal.5:24)

Partakers of Divine (Sinless) Nature by Promise  
(2Pet.1:4; 1John 3:9)

Do not allow sin to be king by obeying its lusts  
(Rom.6:12)

Put on Christ (Rom.13:14)

Walk in the Spirit (Gal.5:16)

Hold on to the Word of Life (Phil.2:16)

Present body to the Lord as living sacrifice (Rom.6:13;  
12:1-3)

Possess body in sanctification and honor (1Thess.4:4)

Flee lusts (2Tim.2:22)

Abstain from lusts (1Pet.2:11)

Mortify deeds of the body by the Spirit (Rom.8:13;  
Col.3:5)

Make no provision for the flesh (Rom.13:14)

Pursue righteousness, faith, love, and peace  
(2Tim.2:22)

### **Benefits of Overcoming**

Fulfillment of God's will (Rom.12:1-3)

Fruit of the Spirit (Gal.5:22-23)

Fearlessness and Confidence toward God (1John 3:21)

Rewards in Christ's Kingdom (Rev.2-3)

# MOVING FORWARD

## Things that Hinder Our Run

**1. Social Bonds** (Lk.14:26-27, Mat 8:21-22). A person who gives priority to social relations above Christ, can never walk with Christ.

**2. Cares and Desires of World** (Lk.8:14; Phil 3:7).

When the cares of the world and its desires, the urge to not miss something "good" of the world, take control of a person's decision, he becomes deaf to the Spirit of God and fails to move forward anymore.

**3. Besetting Sin** (Heb.12:2). A person cannot be moving ahead as long as he is being pulled back by sin, everytime he wants to go ahead. The solution is in simply deciding to lay aside that besetting sin.

**4. Things of Past** (Phil.3:13). Neither idolize the past nor be traumatized by it. Don't say that the old days were better (Eccl.7:10); instead, say "The future is going to be better than the past".

**5. Crooked Paths** (Heb.12:13). Paths that sinners and godless men walk on must be avoided by the believer (Psa.1:1)

**6. Bitter Root** (Heb.12:15). Disregarding the great value of our Christian birthright and heirship in Christ is dangerous. A heart that is filled with anti-Christian bitterness defiles many.

**7. Loss of focus** (2Tim 4:7, Heb12:2). Our focus must be on Christ the author and finisher of our faith.

## Solution

**1. Self-Denial** (Matt 16:24)

**2. Spirit-filled Walk** (Rom 8:5; Gal.5:16)

**3. Setting Heart on Heavenly Things** (Matt 6:33; Col 3:2; Phil 4:8)

# OPPORTUNITY (DIVINE)

How does one know if an opportunity is from God or not?

- 1. Usually, it should be clear; but, if there is doubt, then there are reasons to reconsider (Rom.14:23)**
- 2. Sometimes the goal may be noble, but the opportunity not.** Any opportunity that compels you to hurry ahead of God will land you in a crash (Jer.48:10).
- 3. It should not invite you to do things or employ means that the Bible clearly forbids.** If it does so, it is not divine opportunity but temptation to sin (James 1:13).
- 4. It should not tempt God,** i.e. it should not be something like "I will jump from the pinnacle, He will send His angels in time to save me, because His Word promises so" (Matt.4:6,7). It will lead to disaster.
- 5. It should not be forced by human whims, even so-called prophecy or divine leading, especially when you don't have peace about it in your heart.** Remember how a young prophet fell prey to a lion because he disobeyed God by listening to the lie of a prophet (1Kgs.13:16-24). There is a reason why Paul mentioned that when He heard God's call, he didn't confer with flesh and blood (Gal.1:16).
- 6. It should not be governed by lust.** James tells us that lust seduces and leads to sin. The leading of God is opposed to lust (James 1:14,15).
- 7. It should not attempt to deceive God's servants, thinking that they will not know.** God has given them to watch over your souls (Heb.13:17). To try to hide from them facts out of shame or fear of disapproval may prove that the means are evil. It is against the



Spirit of God. Remember Ananias and Sapphira (Acts 5:3,4, 9,10).

# PATIENCE

Patience is forbearance, i.e. the moral capacity to endure and forbear delay or imperfection. Other words that explain its meaning are longanimity, fortitude, endurance, tolerance, and longsuffering. Patience is, thus, a word related to time. It is the measure of our durability in faith.

1. Patience is giving allowance to more time (Neh.9:30; Matt.18:26,29). Allowing more time is a process of suffering (loss, pain); therefore, patience is also longsuffering.
2. Patience is the ability to hold on, i.e. to possess one's self, to endure, to allow things to grow (Luke 21:19; 8:15)
3. Patience is connected with a future hope. Unless one has hope, one cannot allow patience (Rom.15:4; 1Thess.1:3)
4. Patience is the fruit of the Spirit (Gal.5:22). Only the Spirit who sees everything from the beginning to the end and stands above time can guide our hearts into all patience.

## **Sources of Patience**

1. God (Rom.15:5; 2Thess.3:5)
2. Scriptures (Rom. 15:4)
3. Being strengthened with all might, according to His glorious power (Col.1:11)
4. Pursuit of patience (1Tim.6:11)
5. Testing of faith (James 1:5)
6. The Spirit (Patience is the fruit of the Spirit) (Gal.5:22)
7. Inspiration from the lives of the prophets (James 5:10)

**Rewards of Patience**

1. Salvation (Matt.10:22; 24:13; Mark 13:13)
2. Inheriting God's promises (Heb.6:12)
3. Perfection (James 1:4)

# PEACE

The Bible teaches us that peace is not just the absence of enmity, conflict, or war; peace is a positive grace and gift of Christ (Jn.14:27); it is the fruit of the Spirit (Gal.5:22). In fact, it tells us that peace is inseparable from the person of Jesus Christ, who is our peace (Eph.2:14).

## **Peace Described As**

1. Cancellation of Enmity and Reconciliation with God (Col.2:14; 1:20)
2. Gift of Christ (Jn.14:27)
3. Fruit of the Spirit (Gal.5:22; Rom.14:17)
4. Beyond Understanding (Phil.4:7)

## **Four Facts About Peace**

1. It can be Given (Jn.14:27; Rom.15:13)
2. It can Guard (Phil.4:7)
3. It can Govern (Col.3:15)
4. It can Grow (1Pet.1:2)

## **Two Aspects of Peace**

1. Objective Peace - The fact of being at peace or the state or condition of peace. (External) (1Chr.5:12)
2. Subjective Peace - The experience of having/knowing peace. (Internal) (Phil.4:7)

## **Two Experiences of Peace**

1. Having Peace WITH God (Rom.5:1)
  2. Having Peace OF God (Phil.4:7)
- Peace with God is the basis for God giving us the peace of God.

## **Lack of Peace Described As**

1. State of Mental Enmity with God (Col.1:21; Gen.6:5-7)
2. Great Turmoil (Heb. *mehuwamah*, tumult, confusion, disturbance, turmoil, disquietude, panic, discomfiture, 2Chr.15:5)
3. Alienation from the Good (Jer.8:15)
4. Presence of Fear and Terror (Jer.30:5; 2Tim.1:7)

### **Loss of Peace With/Of God**

1. Through Sin (Col.1:21)
2. By entertaining cares, riches, and pleasures of life (Luke 8:14)
3. Because of the love of money (1Tim.6:10)

### **Source of Peace**

1. God the Father (Rom.15:33; 1Cor.1:3)
2. God the Son (Jn.14:27; 16:33; Eph.2:14)
3. God the Spirit (Gal.5:22; Rom.14:17)

### **Price of Peace With God**

1. What Christ Paid: The Incarnation and Atoning Death of Jesus Christ - by His blood (Eph.2:14-16; Col.1:20-22)
2. What the Christian Pays: Loss of Friendship with the World (Matt.10:34-36; James 4:4)

### **Peace Involves**

1. Negotiation (Isa.1:18)
2. Mediation (Job 33:23; Heb.12:24)
3. Propitiation - appeasement of justice (Rom.3:25)
4. Expiation - removal of guilt (Rom.8:1)
5. Forgiveness of sins (Eph.1:7)
6. Reconciliation (Col.1:20; Heb.2:17)
7. Filling the heart with peace (John 14:27; Rom.15:13)
8. Producing fruit of peace in us through the Spirit

(Gal.5:22)

9. Guarding the heart and the mind by peace (Phil.4:7)

### **Effects of Peace**

Boldness of Access (Eph.2:17,18)

Unity and Harmony (Eph.4:3)

Freedom to grow (Acts 9:31)

### **Finding Peace By**

1. Faith in Jesus (Rom.5:1)

2. Casting all Cares on Jesus (Phil.4:6,7)

3. Loving God's Word (Psa.119:165; Jn.16:33)

### **Seeking Peace**

1. In Greeting (Luke 10:5)

2. Peacemaking (Matt.5:9; James 3:18)

3. Peaceful Co-existence (2Cor.13:11; Heb.12:14; 1Pet.3:9-11)

4. Moral Non-interference; "mind own business" (1Thess.4:11; Prov.26:17)

5. Fight for Justice (Zech.8:16)

6. Pursue things that make for peace; not contention, controversy, and unnecessary babblings (Rom.14:19,20)

7. Forgiving each other (Col.3:13,15)

### **Mission of Peace**

1. Christ, the Prince of Peace and His Mission of Peace (Isa.9:6,7; Col.1:20)

2. Gospel of Peace (Romans 10:15)

3. Ambassadors of Peace and the Ministry of Reconciliation with God (2Cor.5:18,20)

a. The Ministry is ethical (1Thess.2:3-6)

b. The Ministry is sincere (1Thess.2:7-10)

c. The Ministry is free (Matt.10:8)

### **Titles of Peace**

1. God of Peace (Rom.15:33; 16:20)
2. Thoughts of Peace (Jer.29:11)
3. Prince of Peace - Jesus (Isa.9:6)
4. Covenant of Peace (Num.25:12; Isa.54:10; Eze.34:25; 37:26)
5. Way of Peace (Rom.3:17)
6. Gospel of Peace (Rom.10:15; Eph.6:15)
7. Son of Peace - The one who receives the Gospel of peace (Luke 10:6)

# PERSISTENCE

"To persist" means "to continue firmly in spite of difficulty, opposition, or failure." To persist means to keep moving ahead in spite of wind, fire, and rain. To persist means to continue, to be constant, to keep pressing forward. To persist means to never stop.

## **Value of Persistence**

1. Persistence brings answers to prayer (Luke 18:1-8; 11:8; 1Thess.5:17; Acts 12:5)
2. Persistence Inherits the promises of God (Heb. 6:12)
3. Persistence has a sure reward (Gal.6:9)
4. Persistence obtains the prize (Rev.12:11; 1Cor.9:25)

## **Key Elements of Persistence**

1. Clear goal (Phil.3:14)
2. Strong determination (1Cor.9:24)
3. Faith (Mark 11:24)
4. Love of God (Rom.8:38,39; 1Pet.1:8,9)
5. Vigilance (Col.4:2; 1Pet.5:8; Lk.21:36)
6. Encouraging self (Jdg.20:22; 1Sam.30:6)
7. Avoiding distractions (2Tim.2:4)
8. Pressing on (Phil.3:12,14; Heb.6:1)



# POLITICAL AUTHORITY

Political authority is from God and political authorities are appointed by God (Rom.13:1). In fact, God calls one of the secular political authorities as the anointed of God (Isaiah 45:1). A political administrator is called as God's minister or servant (Rom.13: 4,6). Political authority in the world is usually secular (Matt.22:21; 1Cor.5:12,13). The Bible teaches us that when the just and righteous are in authority, people rejoice; but, when the wicked rule, the people groan (Prov.29:2). Righteousness exalts a nation, but sin is a reproach to any people (Prov.14:34).

## **Nature of Political Authority**

1. Temporal
  - a. Began after the Noahic Flood (Gen.9:6)
  - b. Will be brought to an end by Christ at the end of this age (1Cor.15:24)
2. Rules by Fear (Rom.13:3,4)
3. God-given and God-appointed (Dan.4:17,25; 5:21; Rom.13:1)
4. Represents God's authority (Rom.13:2)
5. Moral - Law and Rule appeal to Conscience (Rom.13:5)
6. Secular - i.e., separate from religion (Matt.22:21; 1Cor.5:12,13; Rom.13:6,7)
7. Has God-given power to execute temporal justice (Rom.13:4; Prov.16:14,15)
8. Is not sovereign in itself, but accountable to and limited by God (John 19:10,11; Acts 12:21,22,23).

## **Forms of Political Government Seen in the Bible**

1. Anarchy - anti-government; "might is right" versus rule of moral law (Gen.6:1,2; Jdg.17:6)

2. Patriarchal - Rule by the Head of a family or clan (Gen.9:24-27; 14:22-24)
3. Theocratic Judiciary- Mosaic Law (which included rule by Judges (Jdg.2:16-18). The main role of the Temple ministry was to educate the people in the Laws of God and to clarify questions regarding the application of law (Eze.44:23,24); but, the elders were executives of justice (Exo.18:21,22,25,26) ; temporarily sought in post-exilic period (Ezra 10:14)).
5. Monarchy (1Sam.10:19) - There came a point when kings could interfere with the temple, but not against the Mosaic Law (1Kgs.8:17-19; 1Kgs.2:27).
6. Oligarchy or Aristocracy (Prov.22:7)
7. Totalitarian (Dan.8:23-25)
8. Democracy (Matt.27:21,22 - Of course, the Roman government was not democratic, but the episode referred here has a democratic sense to some extent).

# PROPHETS (TESTS)

Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world. (1John 4:1 )

## **Test 1: Fulfillment of Prophecy**

"And if you say in your heart, 'How shall we know the word which the LORD has not spoken?'--when a prophet speaks in the name of the LORD, if the thing does not happen or come to pass, that is the thing which the LORD has not spoken; the prophet has spoken it presumptuously; you shall not be afraid of him." (Deu 18:21-22)

## **Test 2: Right Theology - The one that teaches fear of the Lord**

"If there arises among you a prophet or a dreamer of dreams, and he gives you a sign or a wonder, and the sign or the wonder comes to pass, of which he spoke to you, saying, 'Let us go after other gods'-- which you have not known--and let us serve them, "you shall not listen to the words of that prophet or that dreamer of dreams, for the LORD your God is testing you to know whether you love the LORD your God with all your heart and with all your soul. You shall walk after the LORD your God and fear Him, and keep His commandments and obey His voice, and you shall serve Him and hold fast to Him. (Deu 13:1-4)

"By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God, and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is

the spirit of the Antichrist, which you have heard was coming, and is now already in the world.” (1Jo 4:2-3)

“But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction.” (2Pe 2:1)

### **Test 3: Fruits, Actions**

“Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles? Even so, every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Therefore by their fruits you will know them.” (Mat 7:15-20)

## **WHAT ARE NOT TESTS OF PROPHET**

### **1. Prophecy in God's Name**

“And the LORD said to me, The prophets prophesy lies in My name. I have not sent them, commanded them, nor spoken to them; they prophesy to you a false vision, divination, a worthless thing, and the deceit of their heart. (Jer 14:14 )

“Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’ And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’ (Mat 7:22-23 )

Not everyone who claims to be a Christian theologian/minister/teacher is a Christian.

## **2. Signs and Wonders**

“For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect. (Mat 24:24 )

## **3. Show of Spirituality & Meekness**

“Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. (Mat 7:15)

“And no wonder! For Satan himself transforms himself into an angel of light. Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works.” (2Co 11:14-15)

# QUENCHING THE SPIRIT

*"Do not quench the Spirit." (1Thess.5:19)*

## **The Spirit is quenched by:**

1. Ignoring the voice of the Spirit (Heb.4:7)
2. By careless talk (Eph.4:29)
3. By lovelessness, bitterness, anger, and lack of forgiveness (Eph.4:30,31)
4. By willful sinning and not esteeming highly the value of Christ's blood (Heb.10:29)
5. By opposing the work of the Spirit (Matt.12:31,32).
  - When one hardens his heart against the voice of the Spirit, the Spirit will stop striving with him. It leads to abandonment (Rom.1:21-26)
  - When one piles up careless and corrupt talking, his fountain is defiled and his rudder has turned his ship to self-destruction (James 2:1-6). Instead, one should pray in the Spirit and sing spiritual hymns and encourage others in Christ (Eph.5:18-20)
  - When one cannot love his brother and sister, hatred blinds his eyes (1Jn.2:11), and he doesn't have the life of God.
  - When one continues to willfully sin and has no esteem for the blood of Christ, he insults the Spirit of Grace (Heb.10:29)
  - When one speaks against the Holy Spirit and knowingly rejects the work of the Spirit, there is no forgiveness for him anymore.

# REPENTANCE

1. It is God's will that all humans come to repentance (2Pet.3:9)
2. God calls man to repentance
3. Jesus came to call sinners to repentance (Matt.9:13)
4. Repentance is granted through the Sacrificial Death, Resurrection, and Exaltation of Christ (Acts 5:31; 11:18 - Note: Both to Jews and Gentiles)
5. God grants repentance (2Tim.2:25)
6. Repentance and remission of sins should be preached in Jesus' name to all nations (Luke 24:47)  
->John preached the baptism of repentance to all the people of Israel (Acts 13:24)

## **What Leads us to Repentance**

1. Goodness of God leads us to repentance (Rom.2:4)
2. Godly Sorrow leads us to repentance (2Cor.7:9,10)
3. Message of sincere correction leads to repentance (2Tim.2:25)
4. God's rebuke and chastening leads us to repentance (Rev.3:19)

## **Repentance Involves**

1. Knowledge of the Truth (2Tim.2:25)
2. Coming to senses (2Tim.2:26)
3. Extreme grief over sin (Jer.8:6; Matt.11:21)
4. Zeal for God (Rev.3:19)
5. Verbal confession  
(a) of remorse and grief: "What have I done"? (Jer.8:6)  
(b) of sins (Ezra 10:1; Dan.9:20; Matt.3:6; Acts 19:18)
6. Repentance from sins (Eze.18:30)
7. Repentance from dead works (that don't proceed from faith) (Heb.6:1)

8. Casting away all the transgressions one has committed (Eze.18:31)
9. Repentance toward God (Acts 20:21)
10. Faith toward God (Heb.6:1)
11. Faith toward the Lord Jesus Christ (Acts 20:21)
12. Fruits (works, evidences, life results) of repentance (Matt.3:8; Acts 26:20)

### **Warning**

1. The tree that doesn't bear good fruit will be cut down and thrown into fire (Matt.3:10)
2. Those who fall away will not be granted repentance again (Heb.6:6; 12:17)
3. Christ will remove the candle from a church that doesn't repent to do the first works (Rev.2:5)
4. Christ will come and fight against the unrepentant with the sword of His mouth (Rev.2:16)
5. Christ will cast into a sickbed those who commit adultery with the world and are unfaithful to Christ (Rev.2:22)
6. The Bible (Law and Prophets) is sufficient to persuade anybody to repentance. To someone who can't be convinced by the Bible, no amount of argument nor any miracle will suffice (Luke.16:30-31)



# RESURRECTION

1. Christ is the ground and basis of our resurrection - The Firstfruits (Lev.23:10,11; 1Cor.15:20). - No longer "dust to dust" but "out of dust" (Dan.12:2).
2. There cannot be a physical resurrection unless there has been a spiritual resurrection first (1Cor.15:36; Rom.6:3ff; Rom.8:9-11; Eph.2:1-6; Col.3:1,2)
3. Resurrection is not a restoration of the same body. It is the creation of a new body (1Cor.15:42; Rom.8:19-23; Phil.3:20)
4. Resurrection of the just will be at the time of Christ's second coming (1Thess.4:16)
5. The wicked will also be resurrected (Acts 24:15; Rev.20:11-13), but for judgment.

# SALVATION

The Gospel or Good news proclaims that all humans can be saved from their sins by faith in Jesus Christ. God sent Jesus Christ His Son into this world to be the sacrificial Lamb of God that would atone for the sins of the world (Jn. 1:29). The body of Jesus Christ was a sacrificial body anointed and separated by the Holy Spirit (Lk. 1:35; Heb. 10:5). The Holy Spirit revealed the sufferings of Jesus Christ, which He was to suffer for our sins, to the prophets of old (1Pet.1:10,11). Christ became the Mediator between man and God through His incarnation and atoning death; thus, through the sacrifice of His body by the Eternal Spirit (Heb. 9:14) He opened a way for us into God's presence (Heb. 10:19,20). Through His atoning death and resurrection Jesus Christ has become the path of reconciliation between God and man (Rom. 5:10; Heb. 1:3).

Those who reject this offer of salvation will remain in their condemnation and will "be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2Thess. 1:9). Those who accept Jesus Christ as their Lord and Savior are delivered from the power of darkness into the Kingdom of the Lord Jesus Christ (Col. 1:13). They are given the right to sonship and are co-heirs with Jesus Christ (Jn. 1:12; Rom. 8:17).

## **The blessings of salvation are as follows:**

Forgiveness from sins (Eph.1:7).

Justification (Rom. 4:25; 8:1)

Adoption (Jn.1:12; 1Jn.3:1)

Eternal life (Jn. 3:16)

Citizenship in Heaven (Phil. 3:20).

Eternal inheritance (Heb. 9:15).

Authority over demons and diseases (Lk. 10:19).

The fruit of the Holy Spirit (Gal. 5:22,23).

The presence and power of the Holy Spirit (Rom. 8:26;  
2Tim.1:7)

A glorified resurrection (1Cor. 15:51-54).

# SELF-CONTROL

Self-control (also called "temperance") is a biblical virtue. It means to have control over our desires, emotions, imaginations, passions, and conduct.

Self-control is something that can be lacked. In other words, it is something that one can lose or build up.

## 3 Areas of Self-Control

**Body** - In eating, drinking, sleeping, exercise, speaking, action, indulgence of the senses, and sexual purity. (Prov.23:21; Luke 21:34; 1Thess.4:3,4,5; James 1:26; 3:1-12)

*Some rules:* Don't overeat, don't oversleep, don't overspeak, don't overreact, observe cleanliness, eat properly, dress properly, etc..

**Soul** - In thought, imaginations, feelings, emotions, and turning of the mind towards things or ideas. *Some rules:* Don't allow vain thoughts, don't nurse evil feelings, don't set mind on flesh, don't worry, meditate on God's word, cultivate pure thoughts, worship and pray with mind and emotions (Phil.4:8; 1Cor.14:15)

**Spirit** - In passion of spirit, maintenance of a healthy conscience, and in committing to seek the Lord always and not damp the spirit in things of the flesh. *Some rules:* Don't be disheartened, don't be timid, don't be discouraged, be slow to anger, pray in the spirit. (Prov.16:32; 2Tim.1:7; Jude 1:20)

## Metaphors of Self-control

**1. Walls (Prov.25:28).** Self-control is like the walls of a city. Healthy walls are pictures of a spirit under control. Walls portray the defensive aspect of self-control.

**a. Walls define boundaries.** Boundaries tell us where something starts and where something ends. A self-controlled man consciously defines the limits of his behavior, his indulgence in thoughts, desires, and action, and his relationships. He creates his boundaries and makes sure they are respected. Walls mark off the boundaries of where to say "yes" and where to say "no". Boundaries clearly tell us what is rightfully ours and what is not ours (Tit.2:12; Heb.5:14). Fixing boundaries of behavior and reaction are important for self-control. Children who learn to wait and pray before eating, who are taught to control their speech, who know how to behave in public, when to finish playing and start studying, and when to go to bed and rise up early will find self-control easier in the long run.

**b. Walls are barriers.** Barriers block ingress and egress. Walls are the shields of the city. Imagine self-control as a restraining wall. It blocks away the destructive elements from invading and destroying us (e.g. excessive eating). It also blocks the destructive elements inside from trying to escape out and go abandon and wild (Prov.19:13; 27:15; 1Thess.4:4; 2Tim.3:3). The ability to say an absolute "no" is important. "I will not do this", "I will not eat this", "I will not say this" must be articulated clearly with a sense of strong control. Unless we take a resolve, God's grace cannot help us. He still asks "Do you believe that I am able to do this?" (Matt.9:28) which expects that we are serious about our "no" to the flesh and "yes" to the Lord.

**2. Capturing City (Prov.16:32).** A man with self-control is better than the one who captures a city. The picture is of the act of controlling the spirit. Capturing portrays the offensive aspect of self-control.

**a. Capturing a city involves battle.** Self-control is an internal battle (1Pet.2:11; James 4:1,2). Sometimes,

the struggle can be tough. We must not deny the battle but wrestle to bring thoughts captive in obedience to Christ (2Cor.10:4,5; Heb.12:4; Luke 22:44).

**b. Capturing a city requires force.** Self-control requires the power of resistance and attack (Matt.11:12; James 4:7; Rom.8:13). The Holy Spirit gives us the power of self-control (2Tim.1:7). So, praying in the Spirit is necessary (Eph.6:10, 18; 1Cor.14:4; Jude 1:20).

**c. Capturing a city requires strategy.** Self-control requires disciplined subjection of the body and the spirit (1Cor.9:25,26,27).

**d. Capturing a city involves retaining control.** Self-control involves the ensuring of total control over body, soul, and spirit (Eph.6:13). It is not a singular event; it is a daily battle.

**3. Fruit of the Spirit (Gal.5:23).** Self-control is a moral virtue produced by being grafted into the Spirit, becoming one with Him, and walking in agreement with Him.

**a. Fruit is the produce of the tree.** Self-control is produced by the Spirit; it means to be Spirit-controlled. It is God who strengthens our will to rule over our spirit, mind, emotions, and body (Gal.5:16).

**b. Fruit bears the nature of the tree.** Self-control is born out of the nature of God (2Pet.1:4,6; 1John 3:9).

**c. Fruit is a blessing to others.** Self-control is selfless and exists to bless others.

### **Spectra of Self-control (2Pet.1:5,6,7,8)**

**1. Faith** - The first element is faith in the gospel of Jesus Christ. One must retain this faith and build it up. Faith makes us the children of God and provides us with a godly rationale for self-controlled lifestyle.

**2. Virtue** - The second is love of good and hatred of evil. One must extol virtue, and never feel good about

or agree with any praise of anything evil (evil is never a comedy before God). (Ps.45:1; Amos 5:15; Phil.4:8; Eph.5:3,4).

**3. Knowledge** - Knowledge means to be able to identify the good and discern the good from the bad. It is a sign of maturity (Heb.5:14). Knowledge helps to create walls.

**4. Self-control** - Self-control comes from good faith, a mind absorbed in the virtuous, and a nature trained to recoil from evil and pursue goodness. Self-control is the maintenance of the walls.

**5. Perseverance** - Self-control is strengthened by perseverance which is the willful exercise of patient endurance in the good through self-encouragement in the word and promises of God. Perseverance is the durability of the walls - it determines how long the walls hold out.

**6. Godliness** - Godliness is piety and fear of the Lord. It is honoring God for who He is. One can't know the honor of God unless one first believes and is turned to virtue, unless one practically understands knowledge and possesses self-control and endurance. Godliness is the absolute acknowledgement of the centrality of the King in the city.

**7. Brotherly kindness** - This is concern and care that we show for those that God brings into our circle of relationship. Brotherly kindness helps each other to keep the walls up, bold and high.

**8. Love** - Love is only possible where brotherly kindness exists. We can't even claim to love God if we have no love for our neighbor. Love provides the motive for never letting the walls down.

Interestingly, at the center of all these virtues are self-control and perseverance.

**Exercising Self-control in all things (1Cor.9:25; 2Tim.2:3,4).**

**1. Remember that self-control is holistic.** We must exercise self-control in ALL THINGS. If we lose self-control in one area, we will soon lose control over the other areas. A breach in the wall is a danger to the city. e.g. The Marshmallow experiment was conducted by psychologists in which kids were tested for self-control and endurance. Each were given a marshmallow and told that if they waited for 15mts and didn't eat it, they'll get another. It is said that the kids who waited also proved to be more successful and prominent in life later on.

**2. Self-control has a purpose (1Cor.9:26).** It is not a random routine of exercise or engagement in a wild-goose chase. Self-control has value. **It prepares someone for the greater challenge to come (Jer.12:5).**

**3. Self-control involves discipline of the mind.** It means to never allow imaginations and thoughts to break the boundaries established by God (Gen.6:5), but bring every thought into captivity to the obedience of Christ (2Cor.10:4,5). It means to gird up the loins of the mind (1Pet.1:13), that is to fasten the belt on our mind to keep it steady and strong. It means to think and meditate on the virtuous and avoid all appearance of evil (Phil.4:8; 1Thess.5:21). Allowing the mind to double-look at any appearance of evil (usually not physically but mentally) demoralizes the will and ruins the spirit. Whatever is allowed in is treasured in. Usually, such a person will be surprised at the various ways in which lusts and vanities surface in dreams and reactions (Ecc.5:3,7; Luke 6:45). To avoid all appearance of evil means to kill a wicked thought by the Spirit as soon as it appears, to dismiss and banish an unrighteous plan of action as soon as it is suggested,



and to say "no" to ungodly lusts - and the "no" should mean "no" with no room for a bargain or negotiation (Tit.2:12; Gen.39:10,11,12; 1Sam.30:22-24).

**4. Self-control involves discipline of the body**

**(1Cor.9:27).** A lazy and carefree person who eats as he likes, sleeps as he likes, talks as he likes, and doesn't pay attention to the rigors of a disciplined lifestyle will never understand what self-control is all about. But, discipline must not be observed grudgingly, as if it is a burden. Discipline must be embraced with purpose, determination, and the faith that self-control protects the heart, mind, emotions, and the spirit against destroying elements and helps one focus on the mission and task of God (1Thess.4:4,5,7).

**5. Self-control means to rule the spirit (Prov.16:32; 25:28).** It means to not lose our bearing, to not swagger, to not slip, and to not fall. It means to keep the spirit meek and humble (Dan.5:20; Matt.5:3; Prov.16:19). It means to have a broken spirit before God always (Psa.51:17; Matt.26:39; Heb.5:8; James 4:10). Note that it should not be brokenness in itself, but brokenness before God (Prov.17:22). Ruling the spirit means to control our anger from explosion (Prov.16:32; Psa.4:4; Eph.4:26; Eccl.7:9). Ruling the spirit means to become strong in the spirit (Luke 1:80; 2:40). Ruling the spirit means to commit the spirit to God (Psa.31:5). It means to not be lax and slack in the spirit (Psa.32:2). It means to have a steadfast and stable spirit (not one swayed by circumstances) (Psa.51:10). It means to be patient in the spirit and not proud in the spirit (Eccl.7:8). It means to have the spirit in its right place, i.e. to seek God diligently (Psa.77:6; Prov.22:27; Isa.26:9; John 4:23).

# SLAVERY

Slavery is the practice of owning slaves. Though God permitted it in the Old Testament, He legislated laws to protect the dignity and individuality of the slave as a human created in God's image. According to the New Testament principle, however, slavery is inhuman, immoral, and evil.

People sometimes bemoan the fact that slavery was permitted in the Old Testament; but, what one needs not fail to recognize is that it was permitted for only a liberating purpose and with certain limitations. It was both limited and liberating.

Deuteronomy 15:12-18 underscores at least three laws about the practice of slavery:

## **1. It was to be VOLUNTARY**

The Law specifies, - If a fellow Hebrew, a man or a woman, sells himself.. (Deut.15:12, NIV)

It was not to be a forced bond-labor. It had to be voluntary. When a person would be in so much debt that he couldn't pay it back anymore, he usually would prefer selling himself as a slave. In other cultures, such slavery would become permanent and for generations. But, the Bible didn't permit that, unless the servant voluntarily willed to remain with the master (Deut.15:16-17; Exo.21:5,6).

## **2. It was to be TEMPORARY**

It says that when one has served for 6 years, in the 7th year - you must let him go free. (Deut.15:12; Exo.21:2)

Slavery couldn't spill over into the 7th year, which was

the year of emancipation and rest. In that way, though a slave would not receive any hire wages for six years, except the food and basic necessities he needed, his debts would ALL BE PAID within just 6 years.

### **3. It was to be EMANCIPATORY**

On the 7th year, the slave was not only released; the Law says, "And when you release him, do not send him away empty-handed. Supply him liberally from your flock, your threshing floor and your winepress. Give to him as the LORD your God has blessed you."  
(Deut.15:13,14)

The 7th year not only liberated the slave from ALL his debts, it was also the year of blessing for him. He could start his own business with all that he received from his master!

### **Protective Laws**

**1. For an escapee.** There was a law that provided security for a slave who escaped from his master. It stipulated that the escapee slave should not be returned to his master, but must be allowed to live freely.  
(Deut.23:15,16).

**2. For women.** There were special laws for women that protected them from being exploited and dehumanized  
(Exo.21:7-11).

The Law again and again reminded the children of Israel that they were slaves in the land of Egypt (Deut.5:15; 15:15; 16:12; 24:18,22). Their redemption was an act of divine grace and mercy; and, they had no rights to deny that privilege to any human being at any cost (Matt.6:12).

That is why David said - I know, O LORD, that your

laws are righteous- - (Psalm 119:75).

In modern times as always, slavery is certainly an evil- in the Old Testament, it was only permitted as a lesser evil though with a seed of freedom implanted in it. However, today there are other more wicked ways in which people try to make slaves of people for life. When products are sold by using addictive mechanisms, when employees are forced into helpless subjection through manipulative methods, when banks and businesses force people into eternal and violent debts, these are more evil than the slavery that was present in olden days.

Bond-labor and forced bond-labor must be opposed; especially, bond-labor of kids: it is wickedness because the kids are innocent and not indebted to anyone: in fact, the world is responsible for the kids- welfare. When a state or nation incurs unjustifiable debts that are left unpaid, it forces its posterity into debt for what they didn't choose to have. Such practices are unethical for every reason and must be opposed.

# SORROW

There are two kinds of sorrow: godly sorrow and godless or worldly sorrow (2Cor.7:10). Godly sorrow over sin leads to repentance; godly sorrow over the state of people or things leads to prayer (often with fasting) and action. Godless sorrow leads to works of flesh, to anger, lust, bitterness, hatred, and ultimately death. Godless sorrow is abomination in God's eyes. Godless sorrow hurts self and others.

## **Examples of Godless Sorrow:**

1. Cain's sadness that led to hatred and murder (Gen.4:5-7)
2. Sorrow of the Israelites for not having their lust for meat being fulfilled (Num.11:4-6)
3. Ahab's sorrow for not getting Naboth's land that he coveted (1Kgs.21:1-4).
4. Sorrow of Judas Iscariot that led to his suicide (Matt.27:3-5).
5. Sorrow of Abraham out of not knowing the will of God (Gen.21:11,12); but, when he knew God's will, he immediately obeyed God.
6. Sorrow of Jonah out of selfish pity (Jonah 4)

## **Examples of Godly Sorrow:**

1. Sorrow of David over his sin (Psa.51).
2. Sorrow of Nehemiah over the state of Jerusalem that led to prayer and action (Neh.1).
3. Sorrow of Jesus in Gethsemane for the sin of the world (Matt.26:38). He was a man of godly sorrows (Isa.53:3).
4. Sorrow of Paul for the salvation of Israel (Rom.9).

# TAKING THE LORD'S NAME IN VAIN

The third of the Ten Commandments is: "You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes His name in vain." (Exo 20:7)

To take the name of the Lord in vain means to use it unnecessarily, wrongfully, falsely, disrespectfully, incautiously, and irreverently.

Examples are:

1. Using phrases such as "Oh my God!" and "Jesus" as an interjection (or worse, as an expletive, along with words such as "shit"). Usually, it is part of a person's language, but it must be consciously removed from speech (Matt.12:35-37; Eph.5:4)
2. Saying that God had said something when He had not said it. This applies to even wrong and twisted interpretation of God's word (Eze.13:6; 22:28; Matt.15:9)
3. Swearing by God's name falsely (Lev.19:12; Matt.5:33-37)
4. Saying that they are being led by God, when actually they are being led by their own lust (James 1:13,14). For example, one may say that God was leading him to marry a girl, or to go to some place, or do this or do that when actually he is being carried away by his own desires, presumptions, feelings, and emotions.

# TEMPTING GOD

To tempt the Lord means to try to seduce or provoke Him to fulfill the tempter's wishes, which is impossible (Exo.17:2). God can neither contradict Himself (2Tim.2:13) nor can He be tempted to sin (James 1:13). The consequence is that it only invites God's wrath on the tempter who has actually sinned by contradicting God (Deut.6:16). God said that the Israelites in the wilderness tempted God 10 times (Num.14:22).

## **People can tempt the Lord by**

1. Contending and complaining instead of trusting God in difficult situations (Exo.17:1,2,3). This questions God's goodwill for their lives.
2. Creating provocative situations and challenging God to act on their behalf (Matt.4:5,6,7). This questions God's centrality in their lives.
3. Misquoting, misrepresenting, and wrongly applying God's word (Matt.4:5,6,7). This questions the faithfulness of God.
4. Not paying attention to and disobeying the voice of God (Num.14:22). This undermines the seriousness of divine communication.
5. Conspiring to deceive God (Acts 5:8,9; Gal.6:7). This questions God's righteous and just nature; that He cannot overlook sin.

# TRINITY

The word "Trinity" is not found in the Bible. However, the doctrine is clear since we find the Father, Son, and the Holy Spirit as distinct persons (Matt.3:16,17), and each of the persons is called deity without denying the affirmation that God is One (John 1:1; Acts 5:3-4). The word "Trinity" was chosen by Church theologians to distinguish the Christian concept of God from the non-biblical ones.

## **I. The Doctrine of Trinity**

1. God is One.
2. There are three persons in the Godhead: the Father, the Son, and the Holy Spirit
3. These three don't make three Gods; they are the three persons of the one Godhead.
4. These three are not different manifestations of one person. They are three persons of the one Godhead.
5. The three are co-equal, co-eternal, and co-substantial.
6. The oneness of the Triune God is not self-contradictory.

## **II. Natural Illustrations 1x1x1=1 (Nathan Wood)**

1. Length x Breadth x Height = Space
2. Energy x Motion x Phenomenon = Matter
3. Future x Present x Past = Time
4. Space x Matter x Time = Universe
5. Nature x Person x Personality = Man

## **III. Philosophical Rationality of Trinity**

1. Provides the rational-eternal basis for moral categories – If God was a not a Trinity, then categories such as love, joy, and goodness couldn't be absolute.



2. Provides the rational-empirical basis for epistemic categories – if God was not a Trinity, then the knowledge as a subject-object relationship, as analytic-synthetic distinction, and Truth as such couldn't find an original ground.
3. Provides the relational basis for interpersonal relationships. Therefore, Christ could pray regarding His disciples, "that they may be one, as We are" (Jn. 17:11).
4. Provides the metaphysical ground for a pluralist reality, and unity in diversity of the uni-verse.

#### **IV. Scriptural Proofs**

Deut. 6:4; Psa. 2:7; Heb. 1:13; Psa. 68:18; Isa. 6:1-3; Isa. 9:6; Gen. 1:2; 1Ti. 1:17; 1Co. 8:4-6; 1Pe. 1:2; 2Pe.1:1,2; Jn. 1:1,17; Phil. 2:11; Mt. 3:16-17; Acts 5:3-4; 1Jn.5:20

#### **V. False Views of Trinity**

1. Unitarianism – Father is creator, Son is creature, Spirit is impersonal.
2. Sabellianism – Modalism, i.e. God appeared historically in three separate modes, as Father in the Old Testament, as Son in the New Testament, and as Spirit now.
3. Tritheism – Father, Son, and H.S. are three distinct gods.

# WISDOM

Wisdom is the ability to rightly use knowledge in order to solve problems, make the right choices, and take right decisions.

**There are different kinds of wisdom, but not all are good:**

1. Worldly Wisdom (*foolish*) - The wisdom that comes from the world (James 3:15; 1Cor.1:20)
2. Carnal Wisdom (*sinful*) - The wisdom of the flesh, its desires and passions (James 3:15; Rom.7:18,23)
3. Demonic Wisdom (*wicked*) - Ideas that come from the devil; demonic doctrines (James 3:15; 1Tim.4:1)
4. Divine Wisdom (*good*)- The wisdom that comes from God (James 3:16)

**How to obtain Divine Wisdom**

1. By practicing fear of the Lord (Prov.1:7)
2. By asking for wisdom in prayer (James 1:5)
3. By associating with wise children of God (Prov.13:20)
4. By studying and meditating upon God's Word (2Tim.3:15; Col.3:16)
5. Through the gift of the word of wisdom (1Cor.12:8)
6. By choosing to act wisely (Matt.10:16)
7. By obeying the word of God (Matt.7:24)

# WORSHIP

**Worship in Spirit** (Jn.4:24; Phil 3:3) Not external, ceremonial, slavish, but spiritual.... Not carnal worship that focuses on performance. Not a worship that is connected with location or tradition. Worshiping God in the Spirit means to know God, not after the flesh, but in the Spirit; to not have confidence in the flesh but to rely in the Spirit of God.

**Worship in Truth** (Not False, Rom 1:25; Psa 51:6). Sincerity in worship means that the worship is not a wearisome, burdensome act; it is sincere and sacrificial. Worship in truth also means to worship God according to knowledge of truth, not according to imagination. To worship God in truth, one must know the Scriptures.

**Worship with Understanding** (Psa.47:7; 1Cor.14:15). To worship God with understanding means to be attentive and watchful about what one is speaking and doing. It means to worship God reasonably and meaningfully; not just as a formality or as a ritual. It also means to serve God with having our whole mental attention focused on Him.

**Worship with Fear** (Psa 5:7). One must approach God with reverence in heart. To come into the Church and to be playing with mobile phones, or to have a careless attitude, or to sit with a judgmental spirit indicates a lack of reverence for God. When one is engaged in worship, whether it be corporate or personal, one must have an utter sense of respect and awe for God (Eccl.5:1).

**Worship in beauty of Holiness** (Psa.29:2). Without

holiness no one can see God. God calls humans to draw near to Him with their hearts cleansed by the blood of Christ and sanctified by the Spirit of Christ. Only holiness is beautiful in the eyes of God.

**Worship in Complete Surrender** (Rev 4:10). To worship God means to enthrone Him, to put Him in the center. A worship leader who wishes to hear applause and a Church that wishes to be known for its music have not surrendered themselves to God. In their hearts, they still pretend to be king and take the place of God, though with lips they praise Him. True worship is a falling down at the feet of Jesus with our crowns laid before Him.